

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

MARCH 1877.

THE STRESS OF THE SITUATION.

A PASTORAL FROM BISHOP McCOSKRY.

To be read in all Churches and Missionary Stations in the Diocese of Michigan.

DEAR BRETHERN OF THE CLERGY AND LAITY :

Some time since I addressed a letter to you on the subject of Missions, urging you, at the seasons of Advent and Epiphany, to give your aid to carry the Church of our blessed LORD, and the truth entrusted to it, to the destitute at home and abroad.

You have seen in our Church papers, and in the letters of the Bishops, the great jeopardy in which the Church is placed. We must decide *very soon* whether our Missionary Bishops, with their Clergy, are to be *recalled* and their churches abandoned ; whether their schools, now in a prosperous condition, are to be *closed*, and the property sold ; whether we are to go back, under the just displeasure of our blessed LORD, for our signal neglect of the cause for which He died ; or whether, in the time of our trial, we will make glad the hearts of our Bishops and Clergy by the prompt and direct sympathy shown in their behalf. It is no time for *talking and writing* about the best mode of relieving our wants. It is a time for *immediate action*. Something must be done *now*, or the labor of years will be lost. *We cannot delay*. Already the fearful word "RETREAT" is whispering through the ranks of the soldiers of CHRIST. Can it be that those who have enlisted under the Banner of the Great Captain of our Salvation, and sworn to be His faithful soldiers, *will fall back*, and give into the hands of His enemies the trophies which have been gained and the thousands who have been conquered by His redeeming love ? *It cannot be*. Dear brethren, I make a direct appeal to you personally, as your Bishop, as one whose words you are bound to receive, as entrusted with the care of your souls, not to let the opportunity pass, to save the Church from the fearful curse which hangs over us if we refuse or neglect to carry forward the great and glorious work committed to her, to gather into her bosom the ransomed of the LORD. I entreat the Clergy, either personally or by a suitable agent appointed by them, as

soon as possible after the reception of this letter, to ASK every communicant and worshipper in the Church *how much* they will give by the week, month, or year, to carry on the work of Missions, and ESPECIALLY to save the Church now in her greatest peril.

And I call upon the Laity to come to our aid, and assist us in this great emergency. You must judge in the fear of God, how much or how little you will give. But let it be done systematically. It is the only way in which the Church can be saved from such perils. It will tend to keep alive in your hearts (for it will call to your remembrance) the love of CHRIST for YOU. St. Paul says: "Upon the first day of the week, let *every one* of you lay by him in store, as God hath prospered him."

Brethren, let us be *foremost* in this work—not ostentatiously, but to provoke our brethren to love and good works. Let your first offerings go forth *now*, to gladden the hearts of those whom the Church has entrusted with this work, and especially to gladden the hearts of our Missionary Bishops and Clergy, who are waiting in fear and hope.

I appeal to you, as your Bishop, by the love of CHRIST, by your love for His Holy Church for which He died, by the entreaties of those who have gone at the bidding of the Church into heathen lands and unto the destitute portions of our country, and by the tears of thousands who are asking us for the Bread of Life.

The Church, the Bride of CHRIST, is in much danger. Will you come to her aid?

Affectionately your Pastor,

SAMUEL A. MCCOSKRY.

DETROIT, *January 22, 1877.*

A FINANCIAL SYSTEM FOR THE DIOCESE OF WESTERN NEW YORK.

A LETTER FROM BISHOP COXE.

To the Reverend Clergy of the Diocese of Western New York :

MY REVEREND AND DEAR BRETHREN : The fiscal condition of our Board of Missions is known to be very unsatisfactory. The question *What is to be done?* has been ably discussed, and I trust some permanent reform may be effected. The question *what we ought to do*, in this Diocese, is the immediate concern of my own mind. I am sure you share with me a deep anxiety to know our immediate duty and to do it.

The collections for our Domestic Missions, which will have been made before this reaches you, will show whether to any appreciable degree the hearts of our people have been moved in an immediate response to the late stirring appeals.

In thinking the matter over very seriously, I am convinced that the only effort worthy of us is one for the *permanent reformation* of our spasmodic and inefficient endeavors to sustain a Missionary System.

I have nothing new to propose. I call your attention to three old but neglected principles which only need to be vitalized to ensure us a working financial plan equal to all our wants.

1. Every man, woman and child, baptized into CHRIST and belonging to our Communion, is a member of the "Missionary Society" of our Church.

2. The Society has approved the principle of registering all those who recognize their position as members and who accept duties accordingly.

3. It is one duty of every such member to give *something*, be it more or less, annually, to the great work of evangelizing the world, through the agency of the Church to which he belongs.

These are very simple principles and easy of being worked. One of our Secretaries has lately told us that an average of *one cent a week*, from the members of this Society, would give us an annual income of \$291,200. I ask, what is a Society worth which, having the evangelization of men in view, cannot command from its members one cent a week, as *dues*—without reference to free-will offerings of a larger sort from those able to give freely, for the love of CHRIST? I agree with our Reverend Secretary that "*a little systematic and persistent effort*" is all that is requisite to realize the desired result. The system is before us; the "*persistent effort*" is all that is needed.

Therefore, I must *persist* in setting before you the plan which I think should be adopted, forthwith, in this Diocese. In *The Orbit* for June last, the whole scheme may be seen in a form more complete.

1. Let every man, woman and child in our congregations be informed of his or her position, as a member of this Society, and urged to accept the responsibilities of membership.

2. Let all who recognize their position and duties in this respect be registered, at once, as *active* and *responsible* members of the Society. As there are, unhappily, some unbaptized persons in our congregations, who nevertheless are desirous of doing something for Missions, let such be enrolled as "contributors."

3. Let these registered members and contributors be informed that their *dues* to the Society amount to one cent a week, to be paid as *dues* without reference to the free-will collections. These dues should be paid on Advent Sunday and Trinity Sunday, in each year, if not previously collected.

4. Let a collector be appointed in every Parish and Mission, to see that these *dues* are paid and remitted, under direction of the Rector, Missionary or Wardens.

I ask you, my Reverend Brethren, to institute this system of registra-

tion in your Parishes and Missions, without delay, bringing before your flocks the apostolic principle laid down in 1 Cor. xvi. 2. And as a time for doing everything is a recognized principle of the Church, I hereby, in the form of a Canonical Counsel, request you, on Quinquagesima Sunday, the 11th of February, to make this system operative in your respective cures.

One-half as much as the whole Church has given for Missions in the five years last past, would be secured every year, if this system were thus worked in all our parishes. The annual collections would be over and above this product of dues.

The feature which commends all this to common sense, is the fact that it is the recognized system of our Board of Missions, and no new scheme or project of my own. The fact of *membership* has been a practical fiction, and thousands of our people have no idea that they stand in any organized relations to the Society. May God bless every effort to put our Missionary work upon the solid base of organized and conscientious membership, and of the payment of the *minimum* of "dues" in recognition of corresponding duty.

May the blessing of God rest upon you and upon the congregations committed to your charge.

Your affectionate Bishop under CHRIST,

A. CLEVELAND COXE,

Bishop of Western New York.

BUFFALO, FEAST OF THE EPIPHANY, 1877.

PLANS: IN THEORY AND PRACTICE.

THE Open Letters, relating to our General Mission work and methods of providing means for its due prosecution, have been widely circulated and carefully read. That the reading has served to awaken fresh, pertinent and vigorous thought in many minds is abundantly evident to us, not only from the broad range of our recent receipts as shown by the table of Acknowledgements in the present number, but also from the many very striking private letters accompanying them. Of these letters, without consulting the writers, we take the liberty of presenting samples in the following liberal extracts, hoping that they will interest our readers as much as they have interested us. The first in order is from a Clergyman of very large and varied experience in raising money for Church work. His central thought is certainly a most important one—that is, "*Conversion* first, then *systems*." A truer, deeper, and all-embracing

conversion regarding the meaning of discipleship, and its relations to the Divine Kingdom in all its fortunes, is unquestionably one of our most urgent needs. Our idea is that, though the prevailing views upon this subject are defective enough, the best way to improve them is to set Christian men and women and children at as hearty service as they can be induced to render, under the best system that the Church can provide.

I have very carefully read over, the second time, the Open Letter of Bishop Huntington and your Reply to it. I have also tried "to mark, learn and inwardly digest them." I am greatly interested in, and most heartily agree with them. They are admirable expositions of sound principles, and of what should be a uniform method in the matter of conducting our Missionary work. If their suggestions could be carried out it would be an infinite relief and blessing to the Church. But I fear the *if* is in the way of their realization. It is far easier to *theorize* than to reduce theory to *practice*. We may say on paper, in open letters, resolutions, pastorals, what should and can be done—and say it never so forcibly and eloquently—but to secure the *adoption* of a system every way just, wise, Scriptural, by the members and even the *Clergy* of the Church, is quite another thing. You and I know very well the comparative ineffectiveness of printer's work in appealing for aid in behalf of the work of the Church. Circulars and appeals are rarely read by the laity, and by Rectors almost as rarely. Then a very large number of Rectors are not loyal to, and do not feel any responsibility in, the general work of the Church. They are *Congregational Ministers*. Their sympathies and efforts are bounded by their parishes or congregations; and this is the *education*, which, so far as their teaching and example can do it, they inculcate in their people. If a representative of the general work of the Church visits their congregations and appeals to them for their aid, he is looked upon as a *beggar*, pleading for himself or for an outside object; for either of which they are in no wise responsible. And even when many of them acknowledge their relation to this work, their efforts to sustain it are spasmodic—are only occasional and almost totally ineffective. They have no system of working their parishes. Everything goes on in a hap-hazard, slipshod way. Do you suppose that the 1,675 non-contributing parishes to the work of the Domestic Committee the year past, would have failed to make an offering to the same if the Clergy in charge of them had done their duty? The great need of the Church, my dear Doctor, as I conceive, is not any formal system of collecting Missionary and other funds, but more religion—more real, deep, thorough heart-interest, in the LORD JESUS CHRIST. The great Missionary Apostle gave as an explanation of His wonderful life of sacrifice, energy and devotion—"the love of CHRIST constraineth me." It is this that the Church needs to-day—Bishops, Priests, Deacons, Secretaries, Committees, Boards. No substitute will answer. The hearts of God's Ministers and God's people must be permeated, stirred, *ruled* by this *motive power* of the Gospel of the Son of God. St. Paul declared that he lived in this atmosphere, and that as a mighty, resistless impulse, it ever and alway moved him to his heroic deeds of service in the cause of his Divine Master. This, my dear Doctor, is our paramount need—this Pentacostal Baptism of love—love to CHRIST, and therefore love to CHRIST's work—this

all-pervading and all-consuming fire of the HOLY SPIRIT, burning out of our hearts the selfishness, the meanness, the love of ease and self-indulgence, that sin has enthroned and intrenched there. When the heart throbs with this love, the hands and feet will move, and the pockets will give, and God's work will be done. *Conversion* first, *Doctor*, then *systems*. Make us all Christians: then give us methods of work. Pardon me. I had no intention, when I commenced this letter, of writing a homily, but simply to express to you my great interest in and cordial agreement with the letters of Bishop Huntington and yourself. Both are timely, are tersely expressed, and touch the very centre of this great subject; and I do earnestly pray that out of this discussion there may come better methods of gathering funds for our work, and a wider and deeper interest in the work itself among Rectors and people. My great idea is, that we must have something beside legislation or exhortation. Above everything else, there must be a power of personal religion—in other words, Christian principle, begotten, fed, made a mighty force by the implanted grace and love of God in the soul. What a glorious thing it would be if our Clergy, for the next twelve months, would give up all controversial or even merely doctrinal preaching, and preach the pitying, redeeming, saving love of CHRIST, in all its tenderness and sweetness, to their congregations. Would not the Millennium be near? "Even so come, LORD JESUS, come quickly."

In the next extract a good brother speaks out of the depths of a heart that has burned with Missionary zeal for more than a score of years; one who has succeeded not only in keeping the flame bright in his own heart but also in moving others to cultivate his spirit and follow his example. His vestry is summoned, and action is immediately taken, not only with reference to themselves and their fellow-worshippers, but action intended to reach every parish in the Diocese. That looks like business, begun in the right spirit and taking the right direction. If every Rector in the land would, two or three times a year, turn his vestry into a little Missionary council of this sort, the moral power of the Church as a whole would soon be greatly increased, not only without loss but with manifest gain to every parish.

I cannot but think that the present condition of the Missionary treasury, and the sad results to which it must tend if not replenished, will work good. The statement and appeal of the Committee are attracting the attention of the Clergy and laity—showing them how they have failed in their duty in the matter of Missions. The vestry of my parish held a meeting a few days ago to consider the appeal and statement of your Committee. They resolved to do these two things, viz., raise as many dollars as there are communicants, in the course of next month; and address a note to some of the other vestries of our Diocese to take some action upon the appeal. My parish, though small and poor, is however the one that does very much to stimulate the other parishes in our Missionary Diocese. For its numbers and means it raises more for Diocesan

purposes than any other—it is never behind in any assessment put upon it. The action of our vestry will not fail to influence the laity of the Diocese in the matter of Missions. I will see that the matter is brought before our Diocesan Council when it meets, and will see that our most earnest laymen lead in the action of the Council.

In the next letter, which comes also from a Clergyman, the very core of the whole matter is touched. Doubtless we have to a culpable extent forgotten that, though Paul may plant and Apollos water, God alone can give the increase. Methods and appliances for the true upbuilding of the Church can be only alive with effective power when in the hands of those who consciously and perpetually through prayer draw their strength from God.

After reading Bishop Spalding's statement in *THE SPIRIT OF MISSIONS* for January, 1877, I feel constrained to write to you again. I consider that the duty of the Church to-day is a very plain and simple one indeed. If we do not do that duty, I fear God will hide Himself behind some frowning providence. He intends to have all the glory for all we do or give. And we *must* give Him all the glory. He wishes us to pray to Him to put it into the hearts of His people to give. He is a God that heareth prayer, even in this our day and generation. And I verily believe that He is now about to take up, Himself, that defiant challenge of the infidel in regard to prayer. Goliath stalks proudly in front of the armies of the living God and all are afraid of him. Now prayer is that smooth stone out of the brook with which, in the hand of the great Son of David, our blessed LORD and SAVIOUR JESUS CHRIST, He is about to slay that giant. We have prayed the LORD of the harvest to send forth laborers into His harvest. He has heard and answered that prayer. Let us now pray to Him to pour into the hearts of His people the grace to give the money for their support. In other words, let us ask Him, and not man, for the money, and we shall never then be refused, "if we ask in faith, nothing wavering." Let us pray in some such words as these: "O God, Heavenly FATHER, Who hast promised, through Thy SON JESUS CHRIST, to all those who seek Thy Kingdom and the righteousness thereof, all things necessary to their bodily sustenance, send us, we beseech Thee, in this our necessity, means to carry on the work Thou hast sent us to do, the enlarging and building up of Thy Kingdom here on earth, that men, seeing Thee in it, may glorify Thy Holy Name, through the same, Thy SON JESUS CHRIST our LORD." Is there no faith left in the Church? Does not the Church believe that JESUS CHRIST is the *same* yesterday, to-day and forever? This is the only way out of our present difficulties. Let some one, whose suggestions have weight, propose to the Bishops to set apart a day for special prayer, fasting and humiliation, for the temporal needs of the Church. The ship is in a storm, and the waves of infidelity and unbelief, raging high around her, will soon drown all faith in the hearts of those on board, unless we wake up the LORD Who is in the hinder part of the ship asleep in His human nature, but in His Divine nature waiting to be entreated. Let us cry mightily unto Him, "Save LORD, we perish."

Hear one speak now from across the ocean, and from as noble and loving a heart as ever beat in a human breast. He treats in plain and earnest words of one of the accessories of prevailing prayer. It will be well if our whole Church, without any special and authoritative arrangement or direction, shall, during this Lenten season, take up and act upon his timely and wise suggestions.

I think you must be tired of reading letters, whether closed or "open." But at the risk of adding another to your troubles, I venture to add my mite, if for nothing else, yet to do as the old woman did, when the enemy marched into her town, and she rushed into the street with a poker in her hand, "just to show which side she was on." I want you to know how much I think of you, and the burdens you have to bear for us all. I have read divers letters addressed to you on the absorbing question, and yours and Dr. Starkey's besides, which pass by generalities and suggest practicable measures of relief. Only I would go farther than my good brother, and begin back of Confirmation, and teach the little child that giving is as necessary a part of worship as prayer. But, dear brother, as the old Scotch priest said, "You ken, an' I ken, and God kens," that the trouble is deeper than the want of certain habits or a system. What is the reason that after the many resolutions we have passed in Conventions and Boards, the same difficulty embarrasses us, and you are called on to make bricks and find the straw for yourself? In my judgment it is not far to seek. It was stated with great solemnity by Bishop McCoskry before the Board at the Meeting of 1875. I shall never forget the earnestness and impressiveness of his manner, as he urged the appointment of a day of *fasting* as well as *prayer*, on the ground that our condition was a mark of the Divine displeasure, before which we must humble ourselves before we could expect improvement. My heart sank as I saw that his words fell dead, and it was thought better to follow the lead of the Archbishop of Canterbury in keeping St. Andrew's as a Day of Intercession, forgetting that intercession is not humiliation. Now I feel that we ought to look our miserable condition fairly in the face before we can look for a remedy. It is unbelief in our SAVIOUR's grace, power, and work, and in man's absolute need of Him, that prevails among all orders in the Church, and produces this lamentable fruit. Of course I do not except myself from this judgment. Here in England they are waking up from a sleep of centuries to recognize *giving* as an essential part of God's *worship*. You would scarcely believe, from what you see here, that the weekly offertory was the cause of the bitterest denunciation and opposition within our recollection. Now they give at *every Service*, in some churches *every day*, as a regular thing. Permit me, therefore, to suggest the plan of setting apart the December Ember Friday as a day of solemn fasting and prayer each year for Missions. From my observation here I should think that the "Day of Intercession" (St. Andrew's) awakens little interest. In one church, I know, the next day (Friday) was observed instead of it. Can you not prevail on the Bishops to make a move in that direction? Nothing more than their concurrent advice would be needed to accomplish it, and it would be the means of showing the interest of our people in the cause, an acknowledgment of our shortcomings, an entreaty for God's mercy, a supplication and intercession, a powerful awakening of

the people through the supply of Divine grace in answer to prayer, and a stimulant to larger and better gifts. Money so given will, I am sure, be more blessed than that which is gathered in our present fashion.

From a secluded mountain nook, one who has been a Missionary and is one still in everything except the name, looks out over the broad field and finds his heart warming towards every interest of the Kingdom. His letter, following next in order, can leave in the minds of our readers no doubt as to his willingness to help wherever help is needed.

A year ago I was deprived of my Missionary stipend. I have kept at work and tried to be faithful. Under the favor of God, good results have followed, for I believe I, personally, have comforted some hungry hearts and reaped from the seed-sowing of those who were before me. But, staying myself in this rural parish among the mountains, my heart goes out to those in harder and poorer fields than even my own. I am pledged to the Increase of the Ministry Society and Foreign Board for sums considerable for my private purse, but I will agree to pay \$25 further (paying as soon as I can) for the Foreign and Domestic work, half to be devoted to *paying debts*. If I can, I will give more. Now let others of the Clergy join with me. I have just five cents in cash assets now, but plenty of faith that I shall not lack if I need five cents more. Why cannot our Bishops personally appeal to congregations when they are with them, to each do *something*; appeal for their own work, if not the general work? And why cannot these special appeals for bells, fonts, Communion sets, etc., be stopped in the Church papers till this storm is overpast? And why can we not know what progress is being made in paying off the Board debts? I shall pay my \$25 from marriage fees, of which I have one about every three months, on an average. My wife and I are agreed on this: to devote such fees and all money gifts to other than our own uses.

Now hear a layman, whom we have personally know for many years and whom we have never known to tire in the prosecution of any Church work placed in his hands. If his Rector does not wish the families of his parish to be called upon, he had better not give that man a list of them.

I have read with deep interest the "Open Letters" on the subject of the needed help in the Missionary field. The five and ten cent weekly subscriptions seem to me the most feasible and altogether the proper way of meeting the difficulty; the only thing in the way to overcome being the trouble to the Clergymen in obtaining the subscriptions. Of course the Clergy, as the interested parties, will be willing to do their part if the laity are ready to do theirs; and I think no communicant who is able would refuse his ten, or five, or two cents per week. I am only a clerk on a salary of \$900 per annum, with a family of five to support; and to begin the work I will subscribe ten cents for myself, ten cents for my wife, and five cents for the rest of my family, making twenty-five cents per week; and further, if my Rector will make out a list of the communicants in his parish, with their residences, and put opposite each what he thinks they are able to subscribe, I will call on every one and see if any will refuse. The subscription having begun, push it!

Another layman has more faith than we have in the efficacy of printed matter about Missions, and especially about printed matter placed in the pews of churches. We hope the time will come when such reading will be thankfully received and even eagerly sought after ; but between this and that day the pulpits throughout the length and breadth of the Church must speak more warmly, more emphatically, more lovingly and more constantly than they have yet spoken of the duty and privilege of every disciple to take part in this great work.

You have undoubtedly read the editorial in the *Church Journal* of December 28, "One Reason Why." Is not this the exact reason ? The people of our Church do not take the Church papers, and of course know nothing of the wants and necessities of the Church outside the limits of their own little parish. It should not be so, yet so it is. I have faith enough in the Christianity of the Churchmen of our country, and believe that if this matter of Domestic Missions were presented to their notice the contributions would be not only generous but all-sufficient. I have read the correspondence between yourself and the Rev. Mr. Clark and Bishop Huntington, but how many of the 560,000, do you suppose, have done so ? The question is how to reach their ear. The solution is this : Send a large bundle of your circulars to every Rector in our Church, and request him to have them placed in the pews. On the same day he may make a brief appeal. In this way the laity will be reached. The appeal may be forgotten, but the circular will be taken home and read, and the impression will be deeper and more permanent.

Regarding the attitude of many Clergymen towards the work under consideration, one of their brethren, and he not a Secretary and General Agent, speaks with pointed plainness. It would cost too much to pay the expenses of one half of the Clergy to travel through the Church telling the other half their duty and how to do it. There would be such a cry about "Central Expenses" from those who were having, and not liking, the arousing, as we at headquarters should not like to hear and could not with any sort of equanimity endure.

Will you pardon me if I unburden my mind of a suggestion I have been waiting to see some one make older than myself, which, if acted upon, would, I believe, be the simplest way out of the present embarrassment of the Missionary Committees ? I have read most of what has been said about the scheme of getting a small offering from each communicant of the Church. It is an excellent thought, and I suppose *could* be carried out so as to embrace certainly the larger part of them. But the practical difficulty will be, *the bringing it to the attention of each one in an effective manner* ; and here is where I fear it will fail of accomplishment. Is there not another and a better avenue of approach ? You state that of the 2,800 parishes in the land 1,675, or 275 more than half, contributed nothing at all to the Domestic Missionary work last year. I cannot keep back the question, What good reason have the Rectors of those parishes

to give for not taking a collection some time during the year for a work which they must have seen is in real jeopardy? And why, also, is not the first step that is taken by those who have this work in hand, the spending of enough money, if necessary, to send some earnest Clergymen to each of the delinquent Rectors, to talk and to plead with him and not to leave him until he has promised a collection or given a satisfactory reason for not doing so? Perhaps this might be done through each Bishop seeing to it in his own Diocese, without much expense. I feel sure it is the proper and the only feasible way to go to work, and I have been confidently expecting to see it suggested and tried. It can do no harm for me to write thus. I trust it may do some good.

A frontier Missionary is waking up, without a special visitation from an Agent. The Open Letters and the Statement of Facts have reached him, and he is minded to do his own work as a faithful soldier and sentinel in the far West. His success, so surprising to himself, would come as a great cheer and a great blessing to many others pursuing in his spirit, and after his manner, a similar course of action.

I enclose with this an order, payable to the Treasurer of the Domestic Committee, for the sum of \$32.50, to be applied on the debt of the Board of Missions. This is the first installment of subscription. I expect to send as much more soon. I will make you Father Confessor. This is the first time I have gone to my people personally for Mission money. So far not one person has declined to give. I know my people are poor; so poor I have never asked them to pledge anything for myself, being content to take their free-will offerings. I am surprised at the result of my canvass. And I am making my humble confession because I expect you will say to me, "Now, sir, what have you been doing before? Your people show themselves willing to give, why have you not been willing to ask?" Please don't say it. Now let us have an experience meeting—I mean myself and those like unto me. I have had my turn at speaking, please call up the next brother. I expect to bring up the sum to be paid to the debt fund to \$50, and send a good surplus for current expenses.

A worthy Rector suggests in a few lines how the system of small offerings from all who cannot make large ones may be introduced. There is in this matter a broad range for the exercise of individual preference. For our own part we want the system first, stamped with the authority of the General Convention and started on its Mission of love by the great and concentrated moral power of that body. Meantime any methods, not wrong in themselves, will answer, so that they serve to give our people a taste for what is coming.

How would it do to ask the congregation to remain some morning after Church, and get pledges from all present for five cents a week for Missions, and then *call* on the rest from house to house till every member of each parish had been personally seen. How does that strike you?

Four communicants in one family accept the suggestion of the first Open Letter, and, comprehending the urgent need, send their offerings in advance. It would be cheering and helpful if many others would go and do likewise.

Enclosed please find a check for twenty-one dollars towards payment of the Missionaries already in the field of our Domestic Missions, from four communicants of one household, in reply to the suggestion that ten cents each Sunday, from each communicant, will fill the Mission treasury. Hoping soon to hear that the Domestic Missions, at least, are abundantly supplied, we remain, yours truly, the Misses ———.

The spirit of the twelve communicants of another household, acting in unconcerted accord with the foregoing, and of the dear children and others associated with them, cannot be too strongly commended. We like the sound of the words, "*Simply discharging a just debt*," and hope there are more who will come to their conscientious views of the principle thus stated.

The communicants of our household are greatly impressed with the fact, or rather calculation, recently published, that ten cents each week, faithfully paid by every communicating member of our Church, would effectually prevent any such painful, not to say disgraceful, collapse of our Missionary Treasury as now exists; and anxious to rid ourselves as much as may be of our share of the blame of this deficiency, we send you herewith the dues for the past year, on this scale, of twelve communicants, viz., \$62.40, with a donation of \$17 from children and others, making a total of \$79.40 for the Domestic fund. In remitting this sum we do not feel that we are bestowing a gratuity, or making a charitable contribution, but simply discharging a just debt, which we could not conscientiously leave unpaid, and we are very thankful to learn that a sum so easily within our reach, and the reach of others who, like us, have but scant purses, will suffice, if duly rendered, to meet all the needs of the Mission work.

A Rector of more than thirty-five years service in one parish, has something to say about what he has begun to do. Good theories are good things, but good practices are better. When both are combined, the blessing of God upon the union is certain.

The Open Letters in THE SPIRIT OF MISSIONS, the sad state of your treasury, and the great results in the aggregate which you have proved by figures to accrue to a mite offering each LORD'S DAY from every worshipper in the sanctuary, have incited me to take this matter up, and resolve that, by God's grace, I will stir up my people to a systematic weekly offering for Missions. I therefore commenced, on the first Sunday in the year, a plan by which I expect to interest every Church-goer and every Sunday-school scholar in my parish in behalf of Missions. My plan is this: My adult parishioners, nearly all, use the envelopes for their

weekly offerings. I have requested each one to deposit in that envelope on every LORD'S Day an offering of a few cents for Missions. These offerings—all over and above the stated weekly pledge—are deposited in a money chest, uncounted, by the treasurer. This chest is to be opened by the Rector at Christmas and Easter, and one-tenth of the whole amount is to be appropriated to Foreign Missions. The residue to be divided into three equal parts—one-third to be given to Domestic, one-third to Diocesan and one-third to Local or Parochial Missionary work. The Sunday-school children are reached by one *class* envelope, stamped "Missionary," which is every Sunday presented by each teacher to every scholar in the class. These envelopes are then sealed, and after being offered on the altar are placed in a lock-up chest, uncounted, to be opened and counted twice annually and then divided in three equal parts for Domestic, Diocesan and Parochial Missions. I have no doubt that the thus bringing the *Missionary* idea to the attention of every scholar in the school, as it is done by the envelope, and the frequent reminder of the congregation from the chancel, will bring an aggregate of large offerings and many prayers for the Missionary cause.

In the olden time a good centurion, not a Christian, not a Jew even, but a Roman soldier, received for his kindly deeds not only the commendation of men but also the praise of the SON of GOD. Surely a blessing will come upon the Christian soldier and his wife who, in the changing fortunes of their calling, forget not the ministry which they can exercise in forwarding the interests of the dear Church of their love.

Having read Bishop Huntington's letter, and your enthusiastic endorsement of it in *The Churchman*, I feel that every member of the Church, who is able to do so, should adopt the advice you give, and faithfully set apart five cents a week for the benefit of our Missions. I therefore send to your address a money order for \$5.20, as due from Major ———, U. S. A., and Mrs. ———, both members of the Church, but from their connection with the army and consequent frequent changes of station, not permanently connected with any congregation. We will promise to transmit the above amount each year, through the mail, wherever we may be, for the benefit of our Domestic Missions.

A Rector, whose parish has already sent an unusually liberal contribution, finds that more can be done and sets immediately about the doing of it with a will that ensures success. The first fruits of the new plan are already coming forward, and they promise to be abundant. God will bless him, and his people also will bless him for making known to them the luxury of generous service in the cause of CHRIST.

In your appeal for Missions, you ask "What, in the existing condition of things, is to be done?" Let the plan suggested, of an offering of ten cents every week by every baptized member of our Church, be *immediately* adopted. Let every Rector of a parish appoint collectors *at once*. Suppose our Bishops and Clergy to unite in advocating the system proposed. Suppose they engage to "*find*," as Bishop Clarkson puts it, the givers, by

authorizing as many persons as necessary in each parish to call upon each member and to receive pledges, collecting the amount at the beginning of every month. Let this be done, and I believe the problem as to the means needed to carry on the great Missionary work of CHRIST'S Church will be easily and speedily solved. If we have a plan which will meet the necessities of the Mission Board, let us act upon it without further delay. Now and forever the watchword of the soldiers of the Great King should be, "*Go forward.*" I have not written, endorsing the plan proposed, without putting it on trial in my own parish. Four collectors have been appointed, and I send you \$90 as the result of what has been done in a short time. Most of this amount is due to subscriptions on the ten cent plan, paid in advance, in order to meet the pressing needs of the Domestic Board at this hour. Publish in the Church papers a list of the parishes adopting this method. Let us all fall into line, and with our bands of collectors "*find*" every giver in the Church.

A noble layman whom we have had the pleasure of knowing personally for many years, expresses a hope that the principle of faith is not to be abandoned by those in charge of our Mission work, and the certainty of sight desired in its place. The large gift mentioned in his letter was not his own, but his whole life has shown a faith like that commended by St. James, manifested by his works. The Domestic Committee are only too glad to take such an admonition on such a subject from such a friend.

Enclosed I send, from a "Friend of Domestic Missions," \$1,000. Please to acknowledge it, *without name*, and from the Diocese of ——. I hope our Missionary Board are not going to abandon the principle of *faith*, and demand that they shall *see* just how much is coming to them, and have *pledges*, etc., before they will make appropriations. It is all very well to spread abroad the "facts" touching the field and their needs, for we are a practical people, and are more moved by them than by sentiment. But let our laity know what in detail is being done, and what is needed, and they seldom fail to respond. But how seldom do you find a parochial Clergyman who has had time or interest so to study up the Mission work of our Church as to be able, from time to time, to inform his people and quicken their interest and warm their hearts? And how often do they seem afraid to have this interest thus aroused, lest it shall divert money that it is fancied is needed at home.

We are thankful for the help offered by another layman who cannot give as he would in money, but is ready to give in personal service. The value of personal service is apt to be wholly overlooked or underestimated when the pressing need of money is felt almost to distraction, and yet it may be harder for some men to give their time and patient labor than for others to give treasure. God has a place and a use for all that His children have at their command.

I have read with much interest your letter in *The Churchman* relating to the collection of money for our Domestic Missions, and as treasurer

of the Church in this place, respectfully offer you my assistance in forwarding some plan to obtain a little money. Our church is very poor, and we have not one wealthy person in the congregation, but still I think that by proper means small sums can be obtained from time to time. My plan would be to furnish each head of a family with a Mite Chest, having attached to it, or placed over it, a printed slip containing a statement of the necessity of a contribution, and also of the large amount to be realized by a faithful payment of the same. I could have them distributed and keep an account with each person, and collect the contents and forward them once in three months.

That "gorgeous Missionary Box labelled Domestic Missions in the lobby of the church," with "an audible voice at the other end of the church," will, we are certain, be cheerfully heard from at these Mission Rooms, and especially with such Bible Classes to help. We have not seen that Box, but we have heard that voice and know how it can plead for CHRIST and His cause.

A Happy Christmas and New Year to you. I presume you have had by this time some indication of "the mind and will of the Church," for which you have been waiting. I am sure I hope it will enable the Committee to go on without retrenchment. I think you can rely on something more from this parish than the annual collection in Advent. Quite a Missionary spirit has started here at the appearance of a new and gorgeous Missionary Box, labelled "*Domestic Missions*," in the lobby of the church, with printed directions framed above it, in which every man, woman and child is exhorted to *make a resolution* at the beginning of the year, and *keep it*, to put *some sum regularly* on Sunday in that Box. On the day it was put up, though the annual plate collection was made, there was something substantial in it. The next Sunday \$8.30, and now the two Bible Classes have given up their own Christmas presents and agreed to put the money they cost, some \$17, in that Box. I think it will succeed better than the Mite Chests, for this reason : if its *silent* appeal is unheeded, I will supply it with an *audible* one from my end of the church. I suggest this for your consideration as one *modus operandi* for increasing the giving constituency.

The Mite Chests are coming into requisition again as an aid in gathering small offerings from those who cannot make large ones. A Rector writes for them as follows :

Please send me twenty "Mite Chests," to be used in my parish for the "Domestic Missionary Committee." We have some, but not enough. I have started the plan of securing, by "Mite Chests," at least one cent per week from all my communicants for the Mission work. Of course it will amount to more than that, but if all our Clergy will secure even that amount from all their communicants, the Mission work will go on. When we see that two cents per week from each of the 560,000 persons who are, or may be, contributors to the work of the Church, would amount to more than all the Church, with its present mode of working, has given during the last five years for Domestic Missions, we are forced

to think that something must be wrong. And the wrong seems to us to be in not having any *system* of giving. It is true, the plan of taking up an offertory once a year for a particular purpose has a form of system for the Clergy, but it is certainly not a system *working* among the *laity*, and that is what we need. The money is among the laity, and what we need is some system working among them which will draw the money out. The plan of taking up offertories at stated times is too uncertain ; it is at the mercy of the weather, and the headaches, and the various *inabilities* of the people to attend Service. What we need is some system among the laity from which may be realized a *definite* amount, so that the Church may know what to depend on. And this can easily be arrived at if every Rector will make it his business to see to the matter in his own parish.

Again we hear from the "Advance Guard"—that is, from those who, having adopted for themselves the plan of five or ten cent weekly subscriptions, pay for the whole year in advance.

Having read your article in *The Churchman*, and approved of your plan for replenishing the depleted treasury of the Domestic Committee, I now hand you, enclosed, my check for twenty-six dollars (\$26). In our family we have ten communicants. Now, five cents per week for each amounts to just twenty-six dollars for the year, which I now pay in advance. Hoping that others may follow this example, and that the condition of your exchequer may be rapidly improved, I remain, respectfully yours.

Another looks backward instead of forward, making a payment for the year that is past instead of for that which is to come.

I have read the "Open Letters" and replies, and in response thereto enclose one dollar and five cents. Situated as I am, and have been the past year, it has seemed impossible for me to give *anything* ; but I send *two cents per week* for the past year, and sincerely wish every cent might become a dollar before it reaches you.

Another layman sends an offering, and a prayer. Our prayer is that God will abundantly bless that young mechanic, in all his life and work.

You will find enclosed one dollar, which I wish you would see to it that it gets safely into the treasury of Domestic Missions. I was present at — Church last Friday evening and heard your address. I am a poor young mechanic, and this dollar *has cost me honest labor* ; but, as a Churchman, I feel it a duty, and therefore a pleasure, to give what little I can in support of such a noble cause. May God's blessing go with it.

A thoughtful and practical Presbyterian suggests how the plan sketched in one of the Open Letters may be carried out. From the very first the thought has been in our own mind that there are Christian women in every parish and Mission station who, with a little direction, would prove the most efficient helpers. Let us have a recognized system, and the

ways and means of working it, not rigidly uniform in all places, will soon suggest themselves to earnest minds and loving hearts.

Your reply to Bishop Huntington's Open Letter is before the Church, and has received, as I believe, its unqualified approbation. I know of no *vested rights* standing in the way of the carrying out of your scheme in its entirety, and, therefore, taking for granted its final adoption, I beg to suggest the following plan for its realization. Let every congregation in connection with the Church have its committee of ladies, appointed by the Clergyman, or the Vestry where there is no Clergyman, whose duty it will be to visit every member and adherent of the congregation at least once a month, and collect the offerings of the same. Let the offerings so collected be handed by the ladies to the treasurer of the church, or other person appointed for that purpose, to be by him remitted monthly to your headquarters. Let it be the duty of every member not only to contribute himself in the way suggested by you, but to get others to do so, and to hand their names and addresses to the ladies' committee. This plan is simple and efficient, and has been in operation for many years in connection with the financial schemes of the Free Kirk of Scotland. It is the chief source of supply for that powerful body, whose Missionaries are in all lands, our own probably excepted. If the unity idea in your admirable scheme is, for any unfortunate reason, given up, which I trust will not be the case, the ladies of the committee will have the additional trouble of getting their contributors to name the proportion in which their offerings are to be given to the different schemes of the Church. The plan can be carried out in any case.

This very thought has already taken form in several Dioceses, the starting-point having been in Philadelphia, where the details of a plan were drawn out and the scheme first received the cordial approval and commendation of Bishop Stevens. We take especial pleasure in presenting to our readers the following paper which covers the whole ground ; and in stating that we have already received one remittance of \$202.81 as the result of the first month's efforts.

The accompanying Circular is one of the fruits of the "Statement of Facts" set forth by the Domestic Committee of the Board of Missions. With the warm approval of Clergymen, and with the cordial sanction of those Bishops to whom the plan has been already presented, the work of the Missionary Mite Fund has commenced. Meetings of ladies representing different parishes have been held in Philadelphia. The duty of distributing circulars throughout the Diocese of Pennsylvania, and enlisting all its parishes, has been apportioned, and that of asking the co-operation of all the Dioceses, by the consent of their Bishops, has also been assigned. The Missionary Mite Fund is a union of Churchwomen, without formal organization, dividing and arranging its work by the ecclesiastical boundaries of Diocese and parish ; each Diocese in turn, on receiving the sanction of its Bishop, taking up and repeating within its own borders, the work of printing and distributing the circulars among its parishes ; each parish appointing its treasurer, who will remit (through a central treasurer in towns, and directly to the Board of Missions in coun-

try neighborhoods) the sum collected in its Mite Chest during each month, and keep a record of the sums sent every month of this year. It is not a substitute for any work now doing, or for any offerings now made in worship. Its aim is only to gather additional aid, be it ever so small, for the work of Domestic Missions, and to gather, in this time of pressing need, all that can conscientiously be given to this object, both from those who always give liberally, and from those who have, hitherto, not given at all. If the response of the Church should be unanimous, and this effort of Churchwomen should be cordially seconded by their Pastors, the aggregate sum collected in these numerous treasuries will possibly be large, and at the close of this year the question of the importance to the Church of a wide-spread and systematic use of the Mite Chest will have been decided. It is believed that the Missionary Mite Fund will be in operation in more than one Diocese by the end of the present month, and if those who bestow their alms will also add their prayers, the Churchwomen engaged in pressing on the work may humbly but confidently hope that the desired end will be attained. If you will be good enough to reprint the circular, others may derive hope from seeing that a beginning has been made, and the effort to carry on the work as rapidly as is consistent with sound wisdom and discretion, may be promoted by its publication. The plan which has been sketched for extending the action of the Missionary Mite Fund throughout the country, is the following :

First. To ask successively the sanction of every Bishop to the collection of these contributions in his own Diocese. This being gained,

Second. To secure the interest of some lady in the principal town of each Diocese, who will gather Churchwomen from the different parishes, obtain from them a small subscription for reprinting the circular with the sanction of their Bishop appended to it, and through them ask the approval and coöperation of each Rector.

Third. To request each lady summoned to this primary meeting in a principal town, to write to some Churchwoman in another place, sending her circulars, and asking her to enlist, in her turn, the ladies of her own town and neighborhood, and through them, address their respective Pastors. Each Diocese being considered a *division* in this plan, each town a *district* of the division, and each church a *branch* established in the district, the work becomes simple and clear, and easily apportioned. Each lady is furnished with a printed form of letter to any Clergyman whom it becomes her duty to address, stating that the following kindnesses are asked of every Rector :

First. Permission to use a box in the church with the label of the Missionary Mite Fund affixed, or the name inscribed on it, and to place it under the care of a lady as treasurer, who will collect, count and remit the amount at the close of each month.

Second. Leave to distribute circulars throughout the church on a certain Sunday.

Third. The kindness of calling the attention of the members of the congregation to the subject, on the Sunday that the circulars are distributed, and reminding them of the duty of fidelity to their pledges at least once before the close of every month during the ensuing year.

"MISSIONARY MITE FUND."

"Moved by the Statement issued by the Board of Domestic Missions, of the entire inadequacy of their fund to support, during the ensuing

year, the Missionaries and Missionary Bishops of the Church, a number of Churchwomen have pledged themselves to small weekly contributions for the increase of the fund; and they earnestly entreat the older and younger members of the Church alike, to unite with them in this pledge. The subscriptions proposed are the smallest possible, viz., either 1, 2, 3, 4 or 5 cents per week. It is hoped that few will find it inconvenient to lay aside weekly one of these sums, and that even the children of the Church will be able duly to add their little offerings. Small as the individual contribution is, if every member of every Diocese will join in the pledge according to each one's ability, and will faithfully discharge the obligation, the amount needed will soon be gained. Larger gifts than those named will of course be welcome whenever the ability or liberality of contributors dictate them. A box in the church labeled with the name of the Missionary Mite Fund, and under the care of a treasurer, will receive, at any time during each month, the offerings, which will be collected and counted at its close."

Believing it to be our duty to obey our LORD's command and gather up the fragments that remain, that nothing be lost, I most cordially approve of the above plan, and commend it to all the Rectors and congregations in the Diocese of Pennsylvania.

WM. BACON STEVENS.

PHILADELPHIA, *December 23, 1876.*

A layman, for years all aglow with Missionary zeal, having secured the consent and co-operation of his Rector, sends for Mite Chests, and tells how they are to be used. In a Sunday-school where there are fifty teachers and officers, "*every one a communicant and a worker,*" good and great things may be confidently looked for.

Since the receipt of your kind note I have thought, with a good deal of solicitude, of the present condition of the Missionary work of our Church. With the hope that the effort may prove a means toward accomplishing some assistance, and with the consent and earnest co-operation of our Rector, it is proposed on Sunday, December 31, to spend the afternoon in resolving our Sunday-school into a kind of Missionary Society, and at that time, if possible, to distribute one hundred or more "Mite Chests" among the families of our parish, upon the plan suggested in the "Open Letter," requesting each holder to see that the family in which it is placed deposits at least ten cents per week. It is proposed that about every three months a Sunday-school Missionary meeting be held, and the congregation invited, at which Missionary intelligence will be presented and the simple system of Mite Chests urged, but *no collection* of money will be made at any of the meetings. At the end of the year an annual meeting is proposed to be held in church, at which time all the chests, unopened, will be placed in the offertory and upon the altar, after which the Chests will be opened, the amount marked on the bottom of each, the amounts put all together, and the boxes again delivered to owners. It seems to me that *you* can prepare a brief note comprehending the statement made in the "Open Letter" as to how much could be raised if every communicant, etc., gave ten cents per week, and adding the query "Will you be one?" have it printed on a slip of paper that will cover one side

of the Mite Box. This will carry its own explanation to the holder, and prove a reminder. Our Sunday-school would like one hundred such Chests, and perhaps more, thus prepared. Our school numbers over three hundred scholars, and fifty teachers and officers. Every one of the latter is a communicant and a *worker*, so we hope to make the undertaking result well.

A Missionary who has seen much hard service, and is in the midst of such service now, pledges ten dollars for the year 1877, and proposes to restrict what must be nearly his only luxury that he may save where-with to give.

I have read with deep interest the various Open Letters that have been published respecting the Missionary operations of the Church. I think the Committee have taken the right stand. Let the Church now say what shall be done. I have no fear, as to the result. There is one thing, however, certain. Open Letters, communications, plans, unless carried out, will bring no money into your treasury. Nor do I believe in the doctrine that the Clergy should not be burdened with the care of seeing what can be done. On the other hand, I think that you should receive, within the next month, a letter from every Clergyman in the Church, stating what he will do personally and what he will try to have his people do. Now, I will practise what I preach. You know, my dear Doctor, that I most dearly love a good cigar. I have determined to forego that to a great extent, and give the proceeds to the Society. I will put down, as my pledge for the year 1877, ten dollars, five to be paid April 1, the balance July 1. I have no parish, but have five points where I hold regular Services. At each of these points I will call the attention of the people to the needs of the Society, and earnestly exhort them to deny themselves during Lent that they may give. I do not expect much. It is hard work to call for self-denial on men who have no money and are compelled, by sheer necessity, to give up the use of tea, coffee and sugar, and live for months on flour and vegetables. Our offering will be the widow's mite. May it be accompanied with the widow's prayer and the Divine benediction.

A layman, not content with his usual contribution, sends a second. It would be well for all to whom God has given the ability to copy the example.

I have already made my usual contribution for Domestic Missions for the current year, which was as much as I felt able to pay in that direction; but the strong appeals made by the Missionary Bishops, and others in their behalf, for aid to enable them to carry on their work, no one can possibly resist if he has any sympathy in his heart. Influenced by a desire to give a helping hand in the present great emergency, I enclose you my check, payable to your order, for \$50, which please apply to some case most needful of it, *if you know which that is*.

Another layman suggests a plan that stands by itself, and would undoubtedly be productive of good results if universally adopted. If all

our parishes would give *something*, embarrassments would not be so frequent and threatening.

I have noticed in THE SPIRIT OF MISSIONS several articles in reference to the financial condition of the Board of Foreign and Domestic Missions. They should lead every Churchman to sincere reflection on the subject, especially such appeals as that of Bishop Spalding of Colorado. I believe that the Missionary work of the Church would not languish for want of sufficient means to carry it on if a suitable and properly systematized plan were adopted and carried out, endorsed by an appeal from the Bishops of the several Dioceses throughout the country, showing the necessity of immediate action. Allow me then to suggest that the Bishops issue a circular to the Rectors of their respective Dioceses, setting forth the necessity for prompt aid to the cause of Foreign and Domestic Missions, and stating that on a certain Sunday, to be named by them, say not later than the first of March next, a contribution of fifty cents, or more, would be asked from every communicant, as well as a like sum from attending non-communicants. I believe that every congregation would respond to such a call, with a hearty good will. Thus an amount, by such united effort, could be realized aggregating about two hundred and eighty thousand dollars—a sum sufficient to place Missionary work, financially, on a solid basis, and it would comparatively relieve our Missionary Bishops and Clergy from a source of vexatious embarrassment, and a care would be removed which they should not be burdened with. Relief to them and the Church should be esteemed by every Churchman, as I believe it would be, a pleasurable duty. The fruit would soon be manifested in a more effective and successful Missionary work. The work would go forward with renewed zeal and vigor. The first offerings, under this plan, should be applied to Domestic Missions. Of this, however, as may be thought best by the Bishops or Board of Missions. On the part of our Missionaries, zealous and vigorous work has not been wanting, and the pledge of the Church to sustain them should be faithfully carried out. Common honesty demands it, and the command of our Redeemer, every Churchman should feel, may not be disregarded.

And still another layman sends us a plan, perhaps the most elaborate and comprehensive of all, which we are certain will attract the attention of our most thoughtful readers. We can only repeat here what we have before said regarding all plans in detail: We are glad to receive them, and to spread them before the Church; they stimulate thought, and must have even the better effect of moving the hearts of our people; but our wish for the present is that they may be considered as temporary in their uses, till the General Convention shall have an opportunity to express its mind and will upon the whole subject.

I have read, in the *Southern Churchman*, your letter in regard to a plan for obtaining from each communicant, adult attendant and child in the Church, an average of five cents per week, in lieu of all other contributions, for the general Missionary work of the Church, etc. And as an individual lay member I most heartily endorse the suggestions you make,

and the mode of distribution you propose to make of the money, *especially* that feature of appropriating an average of \$10,000 per year to each Diocese for its Mission work. I would, however, beg leave to make some additional suggestions, by the adoption of which I believe the plan can be carried into successful operation. 1st. I would suggest that instead of five cents per week for adults and children alike, the amount be fixed at, say eight cents (or ten cents) per week for every communicant and adult attendant, and say two cents per week for each child. The reasons for this difference must be obvious to you. But no matter what sum or sums should be fixed upon, the most important part is the collection of the amount, and to secure that I propose simply to adopt a *general envelope system*—the Board of Missions to have the envelopes prepared in sufficient quantities for *each month* in the year, and every envelope to have printed upon it, beside the month and a blank for the name of the contributor, something like these words: The holder is requested to return this envelope at the end of the month for which it is issued, endorsed with his or her name, and with eight cents (or ten cents) enclosed, or as much more as he or she may be able to give, for each Sunday during the month, if a communicant or adult attendant; and if a child, two cents for each Sunday during the month, and as much more as he or she may be able to give. There might also be printed on each envelope, if there should be room, a short synopsis of the objects for which the contribution is intended. Then let say *twice* as many of these envelopes for *each month* as there may be communicants in a parish, be sent to the Rector of every parish in the entire country, and in the case of vacant parishes to a Vestryman or some other officer, the name of whom might be gotten from the Bishop of the Diocese, with the urgent request that he will distribute, or cause to be distributed, to every communicant, adult attendant and child, twelve of the envelopes, embracing one for each month in the year, and in the church or otherwise explain the plan. Of course, in each parish the Rector or distributor would have to fix the days on which the envelopes for his parish would have to be returned; and the envelopes for each new calendar year should be sent to each parish a sufficient time in advance of the beginning of that year to admit of their being distributed and the plan explained before the year commenced. This, then, is the suggestion I have to make in regard to insuring the collection of the average of five cents per week, as mentioned in your letter, and should my plan be adopted, I have no doubt, if the Clergy would cordially co-operate, and certainly the mass of them would, but that almost every one would give the minimum, and thousands much more. Because, 1st. The weekly contribution required is certainly a very small one when it is taken into consideration that it would be in lieu of all others, except those for regular expenses and special local objects. 2d. The presence of the envelopes would be a *constant* reminder to the people of the duty expected of them; and 3d. The people would be much more apt to respond cheerfully when they knew that there was a *regular* system employed applying to the whole country, and that their weekly mites would foot up into the millions in the course of the year, and thus become a power for good in the land and for the advancement and growth of the Church. I do not know whether any special legislation would be necessary to carry the system into effect. If so, then the matter might be brought up before the General Convention next October. At any rate I would like to see something of the kind adopted, for I feel sure that unless some *regular, general*

and systematic plan, such as I have given, is agreed upon, the average which you desire, and every one in the Church ought to desire, of five cents per week from each member, attendant, etc., will not be apt to be obtained.

And now, as a sort of crown to all that has gone before, we conclude with a letter from the Missionary Bishop of Oregon and Washington Territory, and a copy of the Resolutions to which it refers; and in this case, because of its special and gratifying significance, we give the names of the place and of the parties concerned.

I send with this a copy of the Resolutions passed by the Vestry of St. Paul's Church, Oregon City, in reference to the Missionary stipend. You have had a great many suggestions about the way to help the Committee out of their difficulties. Do you know any better way than by making their Stations self-supporting? I ought to say, in justice to this little parish, that it has been our *best* contributor to Domestic Missions, giving last year \$74.55, which is at the rate of \$1.22 a communicant. You can see where you would be if the whole Church did as much. You met the Rector of this vigorous little parish in San Francisco—the Rev. J. W. Sellwood. After all that has been *said* about “the way to do it,” surely something worth while will be *done*. I do not *see* it, however, in your Acknowledgments for October and November.

With kind regards to all,

Very truly yours,

B. WISTAR MORRIS.

COPY OF RESOLUTIONS ADOPTED BY THE VESTRY OF ST. PAUL'S PARISH, OREGON CITY,
JANUARY 19, 1877.

WHEREAS, This Parish has for a long time received much needed aid from the Board of Domestic Missions; and, *whereas*, we, as a Parish, realizing that the Board have more calls for help than means to meet them, and not wishing to see any of the work of the Church fail; therefore be it,

Resolved, That St. Paul's Parish, Oregon City, will, by God's help, endeavor to walk alone, and we hereby relieve the Board of our weight.

Resolved, That the thanks of this Parish are due, and are hereby tendered, to the Church in general, and the Domestic Committee in particular, for the long-continued and generous aid we have received; and we pray our Heavenly FATHER to so prosper us that we may not only sustain ourselves as a Parish, but be able to give something to the Mission work of the Church also.

Resolved, That the Secretary be instructed to send a copy of these resolutions to the Bishop, to be forwarded by him to the Domestic Committee.

Passed by unanimous vote.

JOHN MYERS, *President*.

H. L. KELLEY, *Secretary*.

CENTRAL EXPENSES.

To the Editor of The Standard of the Cross:

IN an article on “The Central Expenses” of our Missionary Committees, in your edition of the 13th of January, you remark “that the question ought to be pressed as to whether the central expenses cannot be cut down.”

Every one, conversant with the subject, is aware that the several Missionary Committees are created by, and are under the control and supervision of the Board of Missions. They each present to the Board an Annual Report of every dollar received and disbursed during the year, showing each item in detail, and presenting in tabular form a clear and intelligible history of the financial operations of the several Departments. These Reports are referred to special Committees, familiar with the duties and requirements of the different offices, who have ready access to the Secretaries and Treasurers for any desired information, and who can judge more accurately than any others, where and how far "the central expenses can be cut down."

At the Meeting of the Board in 1875, in New York, each of these Reports was referred to a separate Special Committee of three Bishops, three Presbyters and three Laymen; and if any one will examine the composition of these four Committees, there will be found little room for the belief that they gave their sanction to any expenditures that could be properly avoided or reduced.

Again in 1876, at the Meeting in Philadelphia, the Reports of all the Committees were submitted to a special Committee of seven, consisting of the Rt. Rev. the Bishop of Easton, three Presbyters, and three as intelligent Laymen as can be found in our Communion, who carefully examined every expenditure, had the Secretaries before them to explain what might not be understood, and they reported a unanimous approval of the financial statements, and their Report was with like unanimity adopted by the Board.

The Reports, and the action had upon them, are published in detail in the "Annual Proceedings of the Board of Missions," a copy of which is sent to every member, who is thus furnished with an opportunity to examine into the financial system of all the Committees. It has emphatically received the approval of the Board, and if any objections exist, they should be addressed in a specific and tangible shape to that Body, when in session.

Vague questions, such as you propound, can have little practical effect. They suggest themselves in every well organized Institution, whose constant endeavor is to carry on their work at the least expense consistently with its true interests. The Board and each of its Committees would embrace but too readily any mode that can be pointed out for a more economical administration of their duties which shall not impair their efficiency.

The two Committees and two Commissions of the Board, of whom you speak as "an unnecessary amount of machinery," were created by the Constitution of the Domestic and Foreign Missionary Society of our Church, and can be changed or abolished only by the General Convention.

Just comparisons of the cost of carrying on our work with that of other religious bodies, can only be made by those familiar with the methods and purposes of each. These have been carefully investigated by the officers and members of our Committee, and they find no cause for avoiding a scrutiny.

This simple statement should satisfy every impartial mind, that the funds intrusted to the Committees are guarded with sleepless vigilance, and administered with all proper economy.

Very respectfully, yours,

LLOYD W. WELLS,

Treasurer of Domestic Committee.

ACKNOWLEDGMENTS

OF THE DOMESTIC COMMITTEE.

N. B.—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from Jan. 1 to Jan. 31, 1877, inclusive.

ALABAMA.

<i>Amiston</i> —.....	3 61	
<i>Florence</i> —Trinity Ch., of which from M. C., \$6.85.....	17 20	
<i>Greensboro</i> —St. Paul's Ch.....	25 00	
<i>Huntsville</i> —Ch. of the Nativity... 5 50		
<i>Jacksonville</i> —St. Luke's Ch.....	3 62	
<i>Mobile</i> —St. John's Ch., M. C.....	15 00	
<i>Talladega</i> —St. Peter's Ch.....	3 62	
<i>Tusculum</i> —St. John's Ch.....	3 30	76 85

ALBANY.

<i>Albany</i> —E. K. S., family M. C....	15 00	
<i>Ballston</i> —Mrs. H. M. Hoyt.....	2 63	
<i>Catskill</i> —St. Luke's Ch., M. C....	5 00	
<i>Fairfield</i> —Trinity Ch., G.....	3 95	
<i>Greenbush</i> —Ch. of the Messiah... 6 16		
<i>Ilion</i> —St. Augustine's Ch.....	3 56	
<i>Morris</i> —Zion Ch., a member.....	6 00	
<i>Salem</i> —St. Paul's Ch.....	10 00	
<i>Saratoga</i> —Bethesda Ch., of which from a lady communi- cant, \$100; J. C. B., \$2. 117 00		
<i>Schaghticoke</i> —Trinity Ch.....	5 00	
<i>Schenectady</i> —St. George's Ch., M. C.....	8 00	
Wm. S.....	5 00	
<i>Troy</i> —St. John's Ch.....	100 00	
St. Paul's Ch., a member.. 100 00		
.....	1 00	
<i>Warrensburgh</i> —Ch. of the Holy Cross.....	6 15	
J. D. C.....	20 00	413 43

ARKANSAS.

<i>Fayetteville</i> —10c. a week for 1877, from a Missionary.....	5 20	
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<i>Little Rock</i> —Christ Ch., two mem- bers.....	2 00	
<i>Washington</i> —Grace Ch.....	1 81	9 01

CALIFORNIA.

<i>Lakeport</i> —Trinity Mission.....	5 25	5 25
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CENTRAL NEW YORK.

<i>Auburn</i> —St. Peter's Ch., of which from Woman's Aux., \$25; M. C., \$23.74; W. P. C., \$100.....	272 09	
<i>Baldwinsville</i> —Grace Ch., M. C....	9 09	
<i>Binghamton</i> —D.....	2 00	
<i>Candor</i> —St. Mark's Ch., M. C....	6 20	
<i>New Berlin</i> —A friend.....	37 50	
<i>Paris Hill</i> —St. Paul's Ch., M. C....	2 25	
<i>Redwood</i> —St. Peter's Ch., M. C....	5 00	
<i>Syracuse</i> —Tything box.....	5 00	
St. James' Ch., of which from M. C., \$4.60.....	5 35	
<i>Utica</i> —Calvary Ch.....	5 00	
<i>Watertown</i> —Trinity Ch., M. C....	71 35	412 83

CENTRAL PENNSYLVANIA.

<i>Birdsboro</i> —St. Michael's Ch.....	10 00	
<i>Carlisle</i> —St. John's Ch.....	16 59	
<i>Harrisburgh</i> —St. Stephen's Ch., Mrs. M. W. B.....	7 00	
<i>Hazleton</i> —St. Peter's Ch.....	5 00	
<i>Lancaster</i> —St. James' Ch., M. C....	75 79	
<i>Milford</i> —Ch. Good Shepherd....	5 75	
<i>South Bethlehem</i> —Ch. of the Na- tivity, of which from M. C., \$5.32.....	29 47	
<i>Towanda</i> —Christ Ch.....	66 06	
<i>Wilkesbarre</i> —St. Clement's Ch., M. C.....	20 08	235 74

CONNECTICUT.

<i>Branford</i> —Trinity Ch.....	15 00	
<i>Bridgeport</i> —Christ Ch., of which from a member, \$10.....	43 85	
<i>Bristol</i> —Trinity Ch.....	9 10	
<i>East Haddam</i> —St. Stephen's Ch., M. C.....	35 00	
<i>East Plymouth</i> —St. Matthew's Ch.....	1 50	
<i>Essex</i> —St. John's Ch., M. C.....	5 84	
<i>Fairfield</i> —St. Paul's Ch., of which from S. S., M. C., \$13.33; E. A. D. L., \$5.00; and J. K. L., \$5.00.....	23 33	
<i>Fair Haven</i> —St. James' Ch., of which from Advent offer- ing, \$35; M. C., \$13.84.....	43 84	
<i>Guilford</i> —Christ Ch., M. C.....	13 00	
<i>Hartford</i> —Christ Ch.....	5 00	
House Rents.....	32 00	
Interest on Smith & Kelly Note.....	116 67	
Interest on Adams & Whit- ing Note.....	135 00	
Mrs. A.....	25 00	
<i>Harleyville</i> —.....	2 50	
<i>Middletown</i> —Holy Trinity, of which a member, \$31.80.....	36 80	
St. Luke's Chapel of Berkeley Divinity School.....	37 29	
<i>Monroe</i> —St. Peter's Ch.....	3 00	
<i>New Haven</i> —Ascension, M. C., through Woman's Aux.....	7 60	
St. Paul's Ch.....	301 70	
St. John's Ch.....	31 82	
Trinity Ch., quarterly pay- ment of stipend.....	50 00	
M. C.....	22 61	
Some friends.....	30 00	
<i>New Milford</i> —St. John's Ch., M. C.....	21 10	
<i>Newtown</i> —Mrs. H., Centennial offg, \$1; Charlie H., M. C., \$2.50.....	3 50	
<i>North Haven</i> —St. John's Ch., Miss H. P.....	10 00	
<i>Norwalk</i> —St. Paul's Ch., of which from R., \$15; E. T. S., \$10; Mite Chests, \$24.80; Mrs. M. M., \$100.....	267 60	
C. F. O.....	10 00	
<i>Norwich</i> —Christ Ch., M. C.....	90 70	
Mrs. L. H. R.....	100 00	
Trinity Ch., of which from M. C. \$41.....	71 00	
<i>Plymouth</i> —St. Peter's Ch., of which from M. C., \$24; S. S., \$12.....	36 00	
<i>Portland</i> —St. John the Baptist Mission, a member.....	5 00	
<i>Poquetannock</i> —St. James' Ch., M. C.....	1 60	
<i>Ridgefield</i> —St. Stephen's Ch.....	10 00	
<i>Riverton</i> —St. Paul's Mission.....	3 20	
<i>Salisbury</i> —St. John's Ch.....	20 00	
<i>Saybrook</i> —Grace Ch.....	10 00	
<i>South Glastonbury</i> —St. Luke's Ch.....	10 00	
<i>South Norwalk</i> —Trinity Ch.....	5 00	
<i>Stamford</i> —St. Andrew's Ch.....	60 97	
<i>Stratford</i> —Christ Ch., S. S.....	37 46	
<i>Thomaston</i> —Trinity Ch., Mem- orial, M. C.....	42 86	
<i>Waterbury</i> —St. John's Ch.....	115 00	
<i>Watertown</i> —Christ Ch., of which from a member, In Mem- oriam, M. C., \$2.40; a member, \$30.....	33 40	
<i>Weston</i> —Emmanuel Ch.....	8 00	
<i>Windsor</i> —Grace Ch.....	12 00	
<i>Winsted</i> —St. James' Ch., M. C.....	3 75	
<i>Wolcottville</i> —Trinity Ch.....	10 19	2030 78

DELAWARE.

<i>Claymont</i> —Ch. of the Ascension, S. S.....	4 62	
<i>Delaware City</i> —Christ Ch.....	20 00	
<i>New Castle</i> —Immanuel Ch., M. C. A friend.....	44 00	
13 00		
<i>Seaford</i> —A friend of the Mission- aries.....	5 00	
<i>Wilmington</i> —St. John's Ch., of which from M. C., \$3.16.....	8 16	94 78

EASTON.

<i>Cambridge</i> —Great Choptank Par- ish, M. C.....	13 50	
<i>Centreville</i> —St. Paul's Ch.....	1 00	
<i>Chestertown</i> —Chester Parish, M. C.....	1 47	
<i>Newtown</i> —St. Mary's Ch.....	5 00	
<i>Port Deposit</i> —St. James' Ch.....	6 06	
<i>Snow Hill</i> —All Hallow's Parish, through Woman's Aux- iliary, of which from a member, \$2.50; Several members, \$2.50.....	5 00	32 03

FLORIDA.

<i>Monticello</i> —Christ Ch.....	22 00	22 00
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FOND DU LAC.

<i>Berlin</i> —Trinity Ch., Mrs. S.....	2 69	
<i>Fond du Lac</i> —St. Paul's Ch.....	2 90	
M. C.....	5 00	
<i>Green Bay</i> —Five cents a week for 1877.....	2 50	13 09

GEORGIA.

<i>Athens</i> —Emmanuel Ch.....	25 00	
St. Mary's Ch.....	3 25	
<i>Cartersville</i> —A friend.....	13 00	
<i>Greensboro'</i> —Ch. of the Redeemer.....	4 00	
<i>Marietta</i> —St. James' Ch., M. C.....	1 65	
<i>Savannah</i> —Christ Ch., a mem- ber, for work in Western Texas.....	1 45	48 35

INDIANA.

<i>Evansville</i> —St. Paul's Ch., M. C.....	14 00	
<i>La Grange</i> —St. John's Ch.....	2 15	
<i>Lima</i> —St. Mark's Ch.....	8 00	
<i>Michigan City</i> —Trinity Ch., M. C. Richmond—St. Paul's Ch., of which from a member, \$5; Mrs. F., \$2.50.....	7 50	
<i>South Bend</i> —St. James' Ch.....	3 10	
<i>Terre Haute</i> —St. Stephen's Ch., M. C.....	13 00	51 09

ILLINOIS.

<i>Albion</i> —St. John's Ch., M. C.....	10 38	
<i>Aurora</i> —Trinity Ch., Christmas collection.....	9 35	
<i>Chicago</i> —E. A. B. S.....	5 00	
Mrs. M. S. M.....	10 00	
<i>Freeport</i> —Zion Ch.....	2 50	
<i>Galena</i> —Grace Ch., M. C.....	10 15	
<i>Jacksonville</i> —Trinity Ch., Mem- orial, M. C.....	3 00	
<i>Kewanee</i> —St. John's Ch., M. C.....	14 00	
<i>Moroa</i> —R. J. Y.....	2 60	
<i>Naperville</i> —St. John's S. S., M. C. Peotone—"Amen".....	5 00	
6 00		
<i>Rock Island Co.</i> —Grace Ch., M. C. <i>Winfield</i> —E. S. D., M. C.....	75	43 25
		121 98

IOWA.

<i>Waverly</i> —St. Andrew's Ch., of which from S. S., M. C., \$4.71; H. S. H., \$1.29....	6 00	6 00
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KANSAS.

<i>Hiarpatha</i> —Christ Ch.....	4 00	
<i>Independence</i> —Epiphany.....	2 00	
<i>Lawrence</i> —Trinity Ch.....	3 10	
<i>Leavenworth</i> —St. Paul's Ch.....	8 00	
<i>Marshall Co. Mission</i> —Centennial off'g.....	3 00	
<i>Monmouth</i> —Emmanuel Ch.....	5 50	
<i>Wakefield</i> —St. John's Ch.....	6 00	
<i>Wyandotte</i> —St. Paul's Ch.....	1 50	
<i>Topeka</i> —Grace Ch.....	20 00	53 10

KENTUCKY.

<i>Bowling Green</i> —Christ Ch., Ad- vent off'g.....	2 00	
<i>Covington</i> —Trinity Ch., M. C.....	5 00	
<i>Cynthiana</i> —Advent, of which from M. C., \$1.75.....	6 75	
<i>Dayton</i> —St. John's Ch., Centen- nial off'g.....	5 50	
<i>Elizabethtown</i> —Christ Ch.....	8 15	
<i>Grahamton</i> —A. M. R.....	5 00	
<i>Lawrenceburgh</i> —Ch. of the Good Shepherd S. S.....	3 60	
<i>Lexington</i> —Mrs. L. R. R.....	20 0	
<i>Louisville</i> —Christ Ch.....	107 00	
St. Matthew's Ch.....	1 60	
Eight friends.....	6 90	
<i>Mt. Sterling</i> —Ascension, A mem- ber.....	2 00	
<i>Russellville</i> —Mrs. L. S., "Advance Guard".....	5 25	
<i>Uniontown</i> —St. John's Ch., for work in Kansas.....	4 75	
<i>Versailles</i> —St. John's Ch.....	12 25	
Mrs. A. C. Hunter.....	5 00	
A friend.....	100 00	299 85

LONG ISLAND.

<i>Astoria</i> —Ch. of the Redeemer....	76 15	
St. George's Ch., M. C.....	20 00	
<i>Brooklyn</i> —Emmanuel Ch.....	23 31	
St. Ann's Ch., W. B. H.....	100 40	
<i>Heights</i> —Grace Ch., of which from M. C., \$50.68; two members, quarterly payment of stipend, \$49.50; S. S., \$25; a member, \$500.....	6294 39	
<i>E. D.</i> —Grace Ch., M. C.....	7 25	
St. Luke's Ch., of which from M. C., \$5.51; H. N. \$10.....	152 69	
St. Mary's Ch., M. C.....	97 13	
Ch. of the Redeemer, of which from M. C., \$12.38	14 38	
<i>E. D.</i> —St. Paul's Ch., M. C.....	10 00	
L. N. H., after reading the Open Letter.....	1 05	
M.....	3 00	
M. C.....	5 75	
T. F. B., and C. C. F.....	10 00	
S. L. G.....	10 00	
<i>Flushing</i> —St. George's, M. O.....	13 10	
<i>Jamaica</i> —Grace Ch. of which from M. C., \$2; S. S.....	53 02	
\$26.45.....	46 75	
<i>Newtown</i> —St. James' Ch., M. C.....	50 00	6987 97
A Churchwoman.....		

LOUISIANA.

<i>Citinton</i> —St. Andrew's Ch., of which from M. C., \$5.55	12 35	
<i>New Orleans</i> —St. Anna's Chapel Sister R., M. C.....	8 88	
8 75.....		
<i>Alexandria, Post Canby</i> —Major and Mrs. C., 5c. a week for 1877.....	5 20	35 18
MAINE.		
<i>Hallowell</i> —St. Mark's Ch.....	3 35	
St. Matthew's Ch.....	90	
<i>Portland</i> —St. Luke's Cathedral.....	85 00	
St. Paul's S. S.....	10 20	49 45

MARYLAND.

<i>Annapolis</i> —St. Anne's Parish, of which from M. C., \$12.86	258 29	
<i>Baltimore</i> —Ch. of the Ascension, of which from M. O., \$12.85.....	76 51	
Canton Mission.....	1 00	
Holy Innocents'.....	7 42	
Memorial Ch., M. C.....	5 00	
Memorial Ch. of the Holy Comforter.....	17 86	
St. Barnabas' Free Ch... ..	150 25	
St. George's Chapel.....	6 20	
St. John's Ch.....	5 00	
St. Mark's Ch.....	20 00	
St. Paul's Ch., Advent of- fering.....	185 00	
Arthur B's Christmas off'g	3 25	
A lady, through Dr. Hale..	5 00	
M. C.....	15 19	
<i>Baltimore Co., Cockeysville</i> —Sher- wood Parish.....	5 00	
Glencoe—Immanuel Ch.....	14 00	
<i>Bladensburg</i> —St. Matthew's Ch.....	5 20	
<i>Catonsville</i> —St. Timothy's Ch.....	30 00	
<i>Elk Ridge</i> —Grace Ch., of which, from M. C., \$2.30.....	27 13	
<i>Frederick</i> —All Saints' Ch.....	10 00	
Co.—Petersville, Mrs. L. E. Y.....	5 00	
<i>Hagerstown</i> —G. C. P.....	10 00	
<i>Havre de Grace Parish</i> —M. C.....	7 25	
<i>Lappens Cross Roads</i> —St. Mark's Ch., of which, from M. C., \$1.99.....	22 11	
<i>Sharpsburgh</i> —St. Paul's Ch., of which from M. C., \$3.83	8 74	
<i>Talbot Co.</i> —Christ Ch., S. S. M. C.....	10 66	
<i>Washington</i> —Epiphany.....	614 30	
St. John's Ch., a member, \$100.....	215 31	
Ellen.....	2 00	
Miss E. M. F., Centennial off'g, 50c.; M. C. \$1.50.	2 00	
Rev. J. McC., \$5; Mrs. McC., M. C., \$3.....	8 00	1752 67

MASSACHUSETTS.

<i>Andover</i> —Christ Ch.....	12 94	
<i>Boston</i> —Chapel of the Good Shep- herd, M. C.....	10 00	
J. M.....	1 00	
<i>Cambridge</i> —St. James' Ch., in memoriam.....	100 00	
H. M. B.....	1 00	
A. H. V., of which from M. C., 65c.....	8 45	
<i>Dedham</i> —Chapel of the Good Shepherd, M. O.....	11 00	
St. Paul's Ch., M. O.....	15 00	
<i>Dorchester</i> —St. Mary's Ch.....	30 00	
<i>East Boston</i> —St. John's Ch.....	6 00	
<i>Fitchburg</i> —Christ Ch., M. A. O.....	20 00	
<i>Greenfield</i> —St. James' Ch., S. S.....	40 00	
<i>Groton</i> —A communicant.....	1 00	
<i>Housatonic</i> —M. C.....	3 25	
<i>Holyoke</i> —St. Paul's Ch.....	14 18	
<i>Longwood</i> —Ch. of Our Saviour.....	50 00	
<i>Lowell</i> —St. Anne's Ch., of which from M. C., \$31.68.....	46 68	
<i>Marblehead</i> —St. Michael's Ch.....	9 00	
<i>Newburyport</i> —St. Paul's Ch., M. C.....	3 00	
<i>Pittsfield</i> —Mrs. and Miss N.....	60 00	
<i>Sheffield</i> —Christ Ch.....	6 00	
<i>South Adams</i> —St. Mark's Ch.....	10 00	
<i>West Newton</i> —Ch. of the Mes- siah.....	3 90	
<i>Worcester</i> —All Saints' Ch.....	49 55	
<i>Wrentham</i> —"Invalid".....	3 00	504 07

MICHIGAN.

<i>Alpena</i> —Trinity Ch.....	40 00	
J. S. M.....	50 00	

<i>Brooklyn</i> —C. A. C., A friend to Missions.....	13 00	
<i>Detroit</i> —Christ Ch.....	80 00	
St. John's Ch., M. C.....	33 25	
<i>Hudson</i> —Trinity Ch., of which from S. S., 55c.....	4 75	
<i>Monroe</i> —Trinity Ch.....	38 00	
<i>Port Huron</i> —Grace Ch.....	10 50	
<i>Tecumseh</i> —St. Peter's Ch.....	12 00	279 50

MINNESOTA.

<i>Hastings</i> —T. W., 10c. a week for 1877.....	5 20	
<i>Lake City</i> —St. Mark's Parish, towards the debt of the Domestic Committee for the past and present year.....	9 00	
<i>Litchfield</i> —Trinity Ch.....	5 00	
<i>Rushford</i> —Two friends.....	15 00	
<i>Springvale</i> —M. C., \$6.29; Centennial off'g, \$1.....	7 29	41 49

MISSOURI.

<i>Clarksville</i> —Grace Ch., of which, from a member, \$1.....	5 00	
<i>Louisiana</i> —Calvary Ch.....	8 50	
<i>Monroe</i> —St. Jude's Ch.....	10 70	
<i>Springfield</i> —Christ Ch.....	7 25	
<i>St. Louis</i> —Ch. of the Holy Communion.....	35 00	
St. John's Ch.....	8 50	
C. S. F.....	5 00	
Hon. Chauncey I. Filley..	10 00	
<i>Weston</i> —St. John's Ch., M. C....	2 60	92 55

MISSISSIPPI.

<i>Grenada</i> —All Saints' Ch., M. C.....	3 00	
<i>Vicksburgh</i> —Christ Ch., of which from M. C., \$10.25; Christmas off'g, \$20....	33 25	
Holy Trinity Ch.....	25 00	58 25

NEBRASKA.

<i>Ashland</i> —St. Stephen's Ch., of which from M. C., \$9.18.....	10 50	
<i>Columbus</i> —Grace Ch.....	1 93	
<i>Crete</i> —Trinity Memorial Ch., Advent collection.....	1 00	
<i>Schuyler</i> —Ch. of the Holy Trinity.....	3 50	
<i>Silver Creek</i> —St. Stephen's Ch....	5 00	21 90

NEW HAMPSHIRE.

<i>Claremont</i> —Three children.....	75	
<i>Concord</i> —St. Paul's School, T. G. V.....	20 00	
<i>Exeter</i> —Christ Ch., M. C.....	4 63	
<i>Manchester</i> —Grace Ch.....	15 00	40 33

NEW JERSEY.

<i>Camden</i> —St. Paul's Ch.....	77 00	
<i>Beverly</i> —St. Stephen's Ch., Advent off'g.....	20 50	
<i>Elizabeth</i> —M. H. M.....	10 00	
<i>Florence</i> —St. Stephen's Ch.....	8 64	
<i>New Brunswick</i> —Ch. of St. John Evangelist, of which from M. C., \$6.88.....	13 75	
Christ Ch.....	16 52	
<i>Plainfield</i> —Ch. of the Holy Cross. Mrs. W. F. H., 10c. a week for 1877.....	5 20	
<i>Rahway</i> —Holy Comforter., M. C.....	2 00	
<i>Rumson</i> —St. George's Ch.....	2 45	
<i>Salem</i> —St. John's Ch.....	4 00	
<i>Woodbridge</i> —Trinity Ch.....	10 00	179 06

NEVADA.

<i>Stone's Ferry</i> —Of which from Baby's M. C., \$10.....	15 00	15 00
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NORTHERN CALIFORNIA.

<i>Eureka</i> —Christ Ch.....	17 00	
<i>Grass Valley</i> —Emmanuel Ch.....	7 00	
<i>Freka</i> —St. Lawrence's Ch.....	5 50	29 50

NEW YORK.

<i>Annandale</i> —St. Stephen's Chapel of which from M. C., \$2; College, \$2.50.....	4 50	
<i>Castleton</i> —St. Mary's Ch.....	13 00	
<i>Clifton</i> —St. John's Ch., of which from M. C., \$15.....	100 42	
<i>Calicoon</i> —St. James' Ch., Centennial off'g.....	50	
<i>Edgewater</i> —St. Paul's Ch., of which from Bess's and George's bank, \$3.50....	4 75	
<i>Frankfort</i> —"Advance Guard".....	1 00	
<i>Garrison's</i> —St. Philip's in the Highlands, M. C.....	7 35	
<i>Goshen</i> —St. James' Ch.....	83 84	
<i>Harlem</i> —St. Andrew's Ch., of which from a member, \$1; M. C., \$9.75.....	10 75	
Trinity Ch., M. C.....	1 84	
<i>Irvington</i> —St. Barnabas' Ch., M. C.....	10 06	
<i>Monticello</i> —St. John's Ch., Centennial off'g.....	1 50	
<i>Morrisania</i> —St. Paul's Ch.....	1 00	
Mrs. E. M. C.....	20 00	
<i>Newburgh</i> —St. George's Ch.....	236 08	
<i>New Windsor</i> —St. Thomas' Ch.....	50 00	
<i>New York</i> —Ch. of the Annunciation, two members.....	6 00	
Calvary Ch., additional, of which from M. C., \$6.78; a member \$25; two members, \$20.....	76 78	
Christ Ch., M. C.....	1 49	
Grace Ch., of which from M. C., \$18.78; collection in part, \$4,417.50.....	4436 26	
Grace Chapel, M. C.....	5 00	
Ch. of the Holy Communion, of which from M. C., \$20; from C. W. O. and L. H. O., \$200.....	1720 00	
St. Ann's Ch., of which from M. C., \$5; 10 cts. a week from two communicants, for 1877, \$10.50.....	15 50	
St. Bartholomew's Ch., of which from M. C., \$17.75; quarterly pay't of stipend, \$100.....	117 05	
St. Chrysostom's Chapel..	29 50	
St. John the Evangelist, of which from M. C., In memorial, Marg't Jane Jordan, \$16.45; M. C., \$9.90.....	26 35	
St. John's Chapel, of which from Mrs. C., \$10; Miss G. W., \$25; Miss H. K. W., \$25.....	60 00	
St. Mark's Ch., a member.	10 00	
St. Peter's Ch., of which from M. C., \$1.25.....	74 63	
St. Thomas' Ch., of which from two members, \$325; M. C., \$4.91....	1004 13	
Trinity Ch., of which from a member, \$250.....	632 09	
Trinity Chapel, of which from M. C., \$7.75.....	1194 41	
Transfiguration, of which from M. C., \$3.92; four communicants of one household, \$21; a member, \$500.....	1051 48	
Zion Ch., of which from M. C., \$1.60.....	398 21	

A friend.....	1 00		
Three members of one family, 10c. a week, for 1877	15 60		
Mrs. C. P. M.....	5 00		
From Henry's and Annie's M. C., through Woman's Auxiliary.....	5 00		
E. V. R.....	5 00		
A. H. S.....	3 50		
Ten cts. a week for 1877, from L. V. P., M. P., M. S. R., M. A., A. A., T. A., W. M., P. S., W. S. W., T. S., J. S., S. L., and others.....	79 40		
Total Abstinence.....	2 00		
Mr. A. J. C.....	20 00		
M. E. B.....	1 05		
Mrs. M. H. T.....	5 00		
In memoriam, R. W. C.....	100 00		
J. R. D.....	100 00		
Five cts. a week from ten communicants, for 1877.	26 00		
Mrs. Moore.....	50 00		
A friend.....	10 00		
W. R. T.....	10 00		
Poughkeepsie—Christ Ch.....	110 88		
Ch. of the Holy Comforter, of which from M. C., 82c.	121 61		
Staatsburgh—A communicant....	2 50		
Tarrytown—Christ Ch., of which from a member, \$5; six members, \$25.....	30 00		
West Bangor—St. Mark's Mission S. S.....	4 00		
Yonkers—St. Paul's Ch., of which from M. C., \$4; a member, \$20.....	24 01		
A friend of Domestic Missions.....	1000 00	13188 19	

NORTH CAROLINA.

Ashville—Trinity Ch., of which from M. C., \$12.92.....	19 08		
Bertie Co.—Grace Ch. S. S., \$2.....	8 00		
Beaufort Co.—Trinity Ch.....	1 62		
Bath—St. Thomas' Ch.....	2 00		
Chapel Hill—Chapel of the Cross.	4 17		
Charlotte—E. A. O.....	15 00		
Edenton—St. Paul's Ch.....	7 26		
Hamilton—St. Martin's Parish.....	4 05		
Henderson Co.—Calvary Ch.....	15 50		
Hillsboro'—St. Matthew's Ch.....	5 00		
Jackson—W. T. P.....	2 00		
Lincolnton—St. Luke's Ch.....	2 35		
Pitt Co.—St. John's Ch.....	1 82		
Plymouth—Grace Ch.....	2 00		
Rowan Co.—Christ Ch.....	45		
Wilmington—St. Mark's Ch.....	2 50		
St. Paul's Ch.....	2 50		
Wilkesboro—St. Paul's, M. C.....	2 00		
Windsor—St. Thomas', M. C.....	4 84		
A friend of Domestic Missions.....	6 50		
Miscellaneous.....	56	109 20	

NORTHERN NEW JERSEY.

Belleville—Christ Ch.....	9 67		
Belvidere—Zion Ch.....	10 60		
Dover—St. John's Ch., M. C.....	2 00		
Hackensack—Christ Ch., M. C.....	5 56		
Hamburgh—Ch. of the Good Shepherd, M. C.....	6 54		
Hoboken—Trinity Ch.....	34 45		
Irvington—Trinity Ch.....	10 00		
Jersey City—Ch. of Holy Trinity, M. C.....	7 00		
St. Matthew's Free Ch., M. C.....	11 25		
Madison—Grace Ch., M. C.....	33 31		
Milburn—St. Stephen's Ch., of which from a member, \$2.45.....	5 59		

Morristown—Ch. of the Redeemer, M. C.....	8 01		
A week's savings.....	3 25		
Newark—Grace Ch., Epiphany offg.....	32 41		
Trinity Ch., a member. ..	2 00		
Orange—Christ Ch., O.....	2 21		
Grace Ch., of which from M. C., \$31.23; five members, \$6.....	39 23		
St. Mark's Ch., of which from M. C., \$75.10.....	252 20		
Passaic—St. John's Ch.....	5 00		
Paterson—Ch. of the Holy Communion of which from M. C., \$9.....	19 00		
South Orange—Ch. of the Holy Communion, of which from a member, quarterly payment of stipend, \$25.....	40 00		
Woodside—St. John's Ch., of which from M. C., \$10; Mamma and Elsie 10cts. a week for 1877, \$10.40..	20 40	563 68	

OHIO.

Akron—St. Paul's Ch.....	5 00		
Ashabula—Mrs. W. W. M.....	2 25		
Canton—St. Paul's Ch.....	4 83		
Cleveland—St. Mary's Ch., of which from the purse of one who, in early life, was a Home Missionary, and who now rests from her labor, \$13.12.....	21 12		
Ch. Good Shepherd.....	4 75		
Hudson—Christ Ch.....	3 50		
Lynne—Trinity Ch.....	3 55		
Painesville—St. James' Ch.....	50 00		
Peninsula—Bethel Ch.....	1 50		
Wakeman—J. A. B.....	5 00	101 50	

OREGON.

Albany—St. Peter's Ch.....	15 00		
Baker City—St. Stephen's Ch.....	2 75		
Corvallis—Chapel of the Good Samaritan.....	5 00		
East Portland—St. David's Ch.....	27 00		
Milwaukie—St. John's Ch.....	2 04		
Oregon City—St. Paul's Ch., S. S., M. C.....	37 67		
Portland—Trinity Ch.....	83 14		
Salem—St. Paul's Ch.....	16 00	188 60	

PENNSYLVANIA.

Eddington—Christ Chapel.....	7 50		
Downington—St. James' Ch.....	26 55		
Doylestown—B.....	10 00		
Holmesburgh—Emmanuel Ch., M. C., \$35.....	68 23		
Jenkintown—Ch. of our Saviour, A. C. C.....	200 00		
Kingsessing—E. R. H.....	7 37		
Lower Merton—Ch. of the Redeemer, M. C.....	45 50		
Perkiomen—St. James' S. S., M. C.....	1 62		
Philadelphia—Ch. of Holy Trinity Christ Church Chapel.....	500 00		
Ch. of Our Saviour, M. C.....	20 00		
Ob. of Our Saviour, M. C.....	5 00		
E. W. B., and Joe.....	75 10		
E. H. B.....	50 00		
St. Michael's Ch., of which from S. S., \$34.17.....	134 17		
A friend.....	25 00		
St. Mark's Ch.....	204 15		
All Saints' S. S.....	25 00		
Through H. C. L.....	5 00		
H. J. R.....	50 00		
St. Andrew's Ch.....	42 00		

St. Mary's Ch., Miss H....	2 50	
St. Peter's Ch., M. C.....	16 00	
Chestnut Hill—St. Paul's Ch., of which from two mem- bers, \$63.....	71 60	
Germantown—St. Luke's Ch., a member.....	3 00	
Oxford Church—Trinity Ch., M. C.....	15 00	
West—M. C., thro' R. Bow- den Shepherd.....	63 94	
Radnor—St. David's Ch.....	25 00	1789 23

PITTSBURGH.

Alleghany City—Emmanuel Ch., S. S.....	15 53	
Butler—St. Peter's Ch., M. C.....	8 19	
A friend.....	50 00	
Erie—St. Paul's Ch., of which from M. C., \$2.36.....	43 07	
Meadville—Christ Ch., M. C.....	6 50	
Pittsburgh—Calvary Ch.....	1 00	
St. Paul's Ch.....	11 00	
Townville—Calvary Ch., M. C.....	2 00	137 29

RHODE ISLAND.

Barrington—A friend.....	12 00	
Kingston—A friend.....	20 00	
Lonsdale—A friend of Missions.....	50 00	
Middletown—Chapel of the Holy Cross, E. L. C.....	10 00	
Newport—St. John's Chapel S. S.....	12 50	
Trinity Ch.....	44 44	
Pawtucket—St. Paul's Ch., M. C.....	11 50	
Trinity Ch.....	4 00	
Providence—All Saints' Memorial S. S., M. C.....	12 89	
Grace Ch. S. S., M. C.....	11 37	
Ch. of the Redeemer. Ad- vent collection.....	18 59	
St. John's Ch.....	397 25	
St. Stephen's Ch., M. C.....	7 00	
C.....	5 00	
Warren—St. Mark's Ch.....	30 50	
Warwick Neck—Mrs. G. A., M. C.....	5 00	
Wickford—St. Paul's Ch. S. S.....	56 70	708 74

SOUTH CAROLINA.

Glenn Springs—Calvary Ch.....	1 00	
Rock Hill—Ch. of Our Saviour, of which from M. C., \$1.....	4 00	
Toogoodoo—Advent collection.....	80	
Union—Ch. of the Nativity.....	6 50	
Miscellaneous.....	50	12 80

SOUTHERN OHIO.

Avondale—Grace Ch.....	20 00	
Clifton—Calvary Ch.....	118 75	
Columbus—Ch. of Good Shepherd.....	7 79	
Cumminsville—St. Philip's Union S. S.....	43 56	
Dayton—Mrs. G. W. H.....	3 45	
Middletown—Ch. of the Ascension, of which from S. S. \$2.70; M. C., \$5.74.....	8 44	
Pomeroy—Grace Ch.....	18 16	
Portsmouth—All Saints S. S.....	35 31	
Springfield—Christ Ch., of which from M. D. and E. C. R., \$3.....	28 99	
S. M. C., Christmas offg.....	5 00	
Zanesville—St. James' Ch., of which from M. C., \$2.78.....	32 78	322 23

TENNESSEE.

Bolivar—St. James' Ch.....	20 00	
Brownsville—Zion Ch., M. C.....	3 60	
Clarksville—Trinity Ch.....	16 20	
Cleveland—St. Luke's Ch.....	12 00	
Franklin—St. Paul's Ch., G. N. J.....	5 00	
Jackson—St. Luke's Ch.....	22 00	78 80

TEXAS.

Brenham—St. Peter's Ch.....	16 00	
Columbus—St. John's Ch.....	5 00	
Paris—F. W. B.....	5 00	26 00

UTAH.

Salt Lake City—St. Mark's Ch., M. C.....	11 13	
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VERMONT.

Bellows Falls—Immanuel Ch.....	13 33	
Bennington—St. Peter's Ch.....	50 00	
Belhel—Christ Ch.....	10 00	
Burlington—J. L. B.....	7 00	
East Berkshire—Calvary Ch.....	1 95	
Fort Fairfield—St. Paul's Ch., of which from Christ- mas offg., \$1.80; "Ad- vance Guard," \$5.20.....	7 00	
Middlebury—P. H. E.....	18 00	
Montgomery—Union Ch.....	5 33	
Montpelier—Christ Ch. S. S.....	19 48	
Poultney—St. John's Ch.....	23 34	
Rutland—All Saints' Parish, E. S.....	1 00	
Trinity Ch., a member, of which a thankoffering for deliverance from great danger, \$10.....	25 00	
Sheldon—Grace Ch., M. C.....	6 30	
Wallingford—J. C. B.....	10 00	
Weatherfield Mission.....	3 00	200 73

VIRGINIA.

Alexandria—H. C. B.....	2 50	
Albemarle Co., Cobham—Grace Ch. M. C.....	3 20	
Mrs. C. H. P.....	2 00	
Danville—"A Brother in CHRIST".....	10 00	
Gloucester—Ware Ch.....	4 00	
Howard—St. John's Ch.....	7 76	
Lynwood—Two members, 10 cts. a week for 1877.....	10 40	
Manchester—Meade Memorial Ch.....	2 05	
Norfolk—Christ Ch., L. L. T.....	50 00	
St. Luke's Ch., M. C.....	5 50	
Richmond.....	4 78	
Stawnton..Trinity Ch.....	75 00	177 19

WASHINGTON TERRITORY.

Olympia—St. John's Ch.....	21 00	
Seattle—Trinity Ch.....	15 50	
Tacoma—Trinity Chapel.....	4 50	
Vancouver—St. Luke's Ch.....	12 00	53 00

WESTERN MICHIGAN.

Elk Rapids—St. Paul's Ch., of which from M. C., \$1.....	4 00	
Grand Rapids—Grace Free Ch., a member.....	1 35	
St. Paul's Memorial Ch.....	4 00	
Holland—Grace Ch. S. S.....	2 00	
Niles—C. R. B.....	10 00	21 35

WESTERN NEW YORK.

Allen's Hill—C. W.....	8 95	
Angelica—St. Paul's Ch., Mrs. M. T S.....	10 00	
Bath—St. Thomas' Ch., M. C.....	36 25	
Buffalo—F. W. H.....	5 00	
M. C., through Mrs. C. L. B.....	44 00	
Ch. of Ascension, L.....	3 19	
St. Philip's Ch.....	5 00	
Rochester—Christ Ch., M. C.....	15 65	
A friend, F. D.....	3 45	
Mrs. D. H. W., Mrs. C. E. M., and Miss R. M.....	3 00	134 49

WESTERN TEXAS.

<i>Luling</i> —.....	4 50	
<i>San Marcos</i> —St. Mark's Ch.....	2 65	
<i>Seguin</i> —Mrs. H.....	12 50	19 65

WISCONSIN.

<i>Lancaster</i> —Emmanuel Ch., M. C..	1 29	
<i>Mineral Point</i> —Trinity Ch.....	9 00	
<i>Nashotah</i> —St. Mary's Ch., J. A. S. D.....	2 00	
<i>Steven's Point</i> —M. C.....	2 92	
<i>Watertown</i> —St. Paul's Ch.....	7 00	
M., of which from M. C., \$12.....	62 00	84 21

WYOMING.

<i>Laramie</i> —St. Matthew's Ch., G. J.	5 00	5 00
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MISCELLANEOUS.

"Advance Guard," E. R. C.....	1 00	
A friend.....	50	
Answer to Advent Appeal.....	2 00	
A Churchwoman, in memory of a son.....	10 00	

Dividend on gift of Rev. Jas. Saul, D. D.....	67 50	
E. T. D.....	10 00	
F.....	100 00	
Mrs. F. B. S.....	50	
Proportion of Centennial Offerings.....	104 72	
Miscellaneous.....	1 00	297 22

MITE CHESTS.

Receipts for the month, not credited to parishes.....	485 53	465 53
Receipts for the month.....	\$32,707 27	
Amount previously acknowledged.	20,982 80	
Total receipts since Oct. 1, 1876...	\$53,690 07	

YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	1,186 59	
Amount previously acknowledged.	6,903 12	
Total receipts since Oct. 1, 1876	\$8,089 71	

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from Jan. 1 to Jan. 31, 1877, inclusive.

ALBANY.

<i>Troy</i> —Christ Ch. S. S., from Fort Worth Mission Class, for Fort Worth, Texas.....	25 00	25 00
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CENTRAL NEW YORK.

<i>New Berlin</i> —A friend, for the Society for the Increase of the Ministry.....	37 50	
<i>Oneida</i> —A daughter of the Church, of which for work in Mexico, 50c.; for Mission to the Jews, 50c....	1 00	38 50

CONNECTICUT.

<i>Bridgeport</i> —Mrs. M. L. L., for Mexico.....	5 00	
<i>Norwich</i> —Christ Ch., of which for Bp. Vall of Kansas, \$30; for St. John's School, Logan, Utah, \$40; St. Mark's School, Salt Lake City, \$40.....	110 00	
<i>Thomaston</i> —Trinity Ch., for Rev. J. L. Gillogly.....	10 00	
<i>Waterbury</i> —St. John's, of which for Bp. Spaulding, \$21; Bp. Hare, \$1.....	42 00	167 00

DELAWARE.

<i>Wilmington</i> —St. John's Ch., of which for Bp. Clarkson, \$6.10; for Bp. Elliott, \$5; Bp. Spaulding Scholarship, on acct., \$30; Bp. Garrett, \$10.....	51 10	51 10
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EASTON.

<i>Greensboro'</i> —St. John's Ch., a member, for Bp. Vall... ..	2 04	
<i>Wye Mills</i> —Wye Mills Parish, for Bp. Vall.....	2 00	4 04

FOND DU LAC.

<i>Berlin</i> —Trinity Ch., Mrs. S., for Rev. Mr. Forrester's work in New Mexico....	2 69	2 69
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GEORGIA.

<i>Macon</i> —Christ Ch., for Bp. Elliott.	30 00	
<i>Savannah</i> —Christ Ch., a member, for Bp. Whipple's Divinity School.....	1 00	31 00

IOWA.

<i>Waverly</i> —St. Andrew's S. S., Little Girls' Sewing Society, for Rodney Morris Memorial Scholarship..	5 00	5 00
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KENTUCKY.

<i>Henderson</i> —St. Paul's Ch., for Bp. Elliott.....	10 00	10 00
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LONG ISLAND.

<i>Brooklyn Heights</i> —Grace Ch., of which for Bp. Clarkson, \$465; Bp. Whipple, \$150; Bp. Tuttle, \$150; Bp. Spaulding, \$228; Bp. Neely, \$30; three scholarships for Rev. J. L. Gillogly, \$120.....	1098 00	
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Ch. of the Redeemer, for Mexico.....	2 00	1100 00	OHIO.		
			Toledo—S. L. P., for some special.	65	65
MARYLAND.			PENNSYLVANIA.		
Baltimore Co.—Sherwood Parish, for Mexico.....	8 00		Holmesburgh—Emmanuel Ch., of which for Bp. Whipple, \$6; Dr. Riley, \$6.....	12 00	
Washington—St. John's Ch., a member, of which for Italian Missions, \$25; Ch. at Farley and Cascade, Iowa, \$25.....	50 00	58 00	Philadelphia—St. Jude's Free Ch., for Bp. Niles.....	25 00	
			St. Mark's Ch., for Bp. Clarkson.....	166 07	
MASSACHUSETTS.			Germanstown—St. Michael's Ch., for Bp. Morris.....	24 40	227 47
Boston—Miss H. G., for Bp. Vail..	20 00		PITTSBURGH.		
Charlestown—St. John's Ch., Family M.C., for Bp. Garrett.	24 85		Washington—Trinity Ch., Miss Agnes Westbrook's Class, for Bp. Whipple.....	8 00	8 00
Swansea—Christ Ch., for Bp. Vail.	10 00	54 85	RHODE ISLAND.		
NEW JERSEY.			Providence—E. D. N., for Bp. Vail.	20 00	20 00
Elizabeth—C. N., for Bp. Spalding.....	10 00		SOUTH CAROLINA.		
Perth Amboy—Earned by some children for Rodney Morris Memorial Scholarship.....	1 00	11 00	Barnwell—Ch. of the Holy Apostles, for Mexico.....	1 00	1 00
NEW YORK.			SOUTHERN OHIO.		
Edgewater—St. Paul's Ch., for Mexico.....	5 00		Cincinnati—Christ Ch., N. L. Anderson Memorial Scholarship of Carl K. A., for Bp. Spalding.....	400 00	400 00
Newburgh—St. George's Ch., of which for Nashotah Daily Bread, \$10; for Seabury Divinity School, \$20.....	30 00		VIRGINIA.		
New York—Ch. of Holy Communion, for Mexico.....	500 00		Norfolk—Woman's Missionary Association, for Harris children.....	40 00	40 00
Trinity Chapel, for special stipend in Maine.....	500 00		WESTERN NEW YORK.		
Poughkeepsie—Christ Ch., for Rev. Geo. F. Seigmund.....	50 00	1 85 00	Allen's Hills—C. W., of which for Nashotah, \$4; Seabury Divinity School, \$4; Bp. Tuttle, \$4.....	12 00	
NORTHERN NEW JERSEY.			Canandaigua—A member of St. John's Ch., for Hospital at Jacksonville.....	2 00	14 00
Bergen Point—Trinity Ch., a member of Woman's Auxilliary, through Woman's Miss'y League of Diocese of N. N. J., quarterly pay't of Scholarship in Salt Lake City..	10 00		Receipts for the month.....	\$3,374 30	
Orange—St. Mark's Ch., for Bp. Morris.....	10 00	20 00	Amount previously acknowledged.	4,446 06	
			Total receipts since Oct. 1, 1876.	\$7,820 36	

ERRATA—In the August Number, 1876, instead of "New Jersey, Morristown—Trinity Ch., Centennial off'g, \$10," read, "Moorestown."

In the February Number, 1877, instead of "Southern Ohio, Cleveland—Trinity Ch., \$540.04," read "Ohio, Cleveland."

BISHOP SPALDING desires to acknowledge, through THE SPIRIT OF MISSIONS, \$155 sent him for his work, from Ch. of the Holy Trinity, Middletown, Conn.

BISHOP WINGFIELD desires to acknowledge, through THE SPIRIT OF MISSIONS, \$50 sent him for his work in Northern California, from Christ Church, Norfolk, Va.

REV. MR. FORRESTER desires to acknowledge \$119.41 for his work in New Mexico, from Sunday-schools and Bible-classes of the Church of the Mediator, Philadelphia, Pa.

INDIAN COMMISSION.

COPIES of the following *Notes* in pamphlet form, for distribution, can be had on application to the Secretary of the Indian Commission, No. 30 Bible House, New York.

NOTES FROM THE INDIAN MISSION FIELD.

RECENT correspondence of our Missionaries and Teachers among the Indians supplies us with a large amount of material, from which we make the selections that follow. We cannot but think that what is here presented will be read by many with grateful interest. Incidentally, and therefore perhaps the more forcibly, the letters and extracts here given manifest the loving patience wherewith the Lord's work is prosecuted in this Indian field by faithful servants, and the encouragements with which, through His blessing, that work is attended. We commend these messages from brethren and sisters in CHRIST to the attention of all into whose hands these pages may come.

ORDINATION OF DAVID TATIYOPA.

EXTRACT FROM A LADY'S JOURNAL.

Sunday, Nov. 19th.—David Tatiyopa was this morning admitted by Bishop Hare to the Diaconate. He is the first-fruits of the Yanktons, a full-blooded Indian, about 28 years of age.

The Service commenced with a hymn followed by addresses from the Bishop, the Rev. Mr. Cook, and the Rev. Luke C. Walker, a Native Deacon. The Candidate was presented to the Bishop by the Rev. Mr. Cook. After the Ordination, the newly made Deacon read the Gospel. A hymn followed, and then the Holy Communion.

The entire Service was in Dakota. The congregation was very attentive. There was nothing to mar the beauty or solemnity of this most interesting scene. I think this will be always a "red letter day" to the Yanktons. David, who is a very quiet man, is well known and respected. I trust he will be to the Yanktons what Paul Mazakute was to the Santees—and still is; for "he being dead, yet speaketh."

CHRISTIAN TESTIMONY.

In the afternoon, after Evening Prayer, any one who wished was invited to speak. For a time there was silence; then John Ree arose and addressed the congregation, telling of the joy which filled his heart that now one of his own people stood up as a light to lead them in the

way of truth. White Swan, another Chief, followed, addressing his words to the boys and girls, and contrasting the heathen darkness of his youth with the glorious light which now surrounds their path.

These two were old men, one of whom at least has in former days stained his hands in blood on the war-path.

Other addresses followed, from Edward Ookiye, Catechist at Point of the Timber, Philip Deloria, Catechist at Choteau Creek, and Felix Brunot, the young Chief and Teacher at St. Paul's.

ENCOURAGEMENTS.

I never before realized so much the result of the work done here. As I looked upon the congregation, the boys and girls of the two Schools paying reverent attention, and back of them a large number of earnest communicants and attentive listeners, I could not but think it would be called a very successful work if it had been a white congregation in one of the States. Cheering beyond expression it was, even to me ; for, generally, the work to be done looms up so far above that done that it looks overpowering.

On Sunday next, the 26th (D. V.), the Rev. Luke C. Walker is to be advanced to the Priesthood, the Service to be at Santee.

While I write, this Sunday evening, the children are singing, in English, *Father, whate'er of earthly bliss.*

CHRISTMAS AT LOWER BRULÉ MISSION.

LETTER FROM THE REV. MR. BURT.

LOWER BRULE AGENCY, DAKOTA,
January 3, 1877.

REV. AND DEAR BROTHER : You are probably well supplied with letters, giving accounts of Christmas celebrations, from our Missionaries ; but I cannot refrain from adding one more to the number. We all enjoyed the season so much at this the new Agency and also the newly established Mission, that I feel like making known our joy and the manner in which we spent the happy day.

There is as yet no Mission building at this Agency. I occupy the Government school-house. Neither are there any lady helpers connected with the work here ; yet the want in this respect is also well provided for by the Agency. All the ladies show great interest in my work, as will appear by what I shall say about our Christmas Services.

The week before Christmas all the ladies (with one exception), five in number, met at my house, and we prepared wreaths for trimming the little room (17 x 18) used for school and church. The Agent himself and the trader also assisted in this. Saturday morning was devoted to trimming,

and although there was nothing but bare walls to decorate, yet the room was made to look very pretty and indeed quite church-like. We used my study-table for the altar, which was covered with a white spread and trimmed with greens and bitter-sweet. In the afternoon I went out to look for a tree, for we proposed to give the children their first experience in the joys of a Christmas Tree. Sunday morning the room, or *chapel* as we now must call it, was ready for the Services of the following day (Christmas), so I made the Service for the Indians a Christmas Service. A large number filled the little room ; some had to sit on the floor ; and they listened very attentively as I told them the glad news of the SAVIOUR'S Birth. In the evening the white people met for regular Sunday evening Church, and of course we made this a Christmas Eve Service. Our new organ, purchased in greater part by the people of the Agency, arrived only on the Friday previous, and this added much to our enjoyment. Christmas Day opened bright and pleasant. The white people met for Morning Service, after which the chapel was cleared of benches and everything but the stove and organ. The tree was brought in and set in its place. Then the door was locked and the windows covered ; for by this time an army of Indian children had gathered around the house. They had been told that on this day (Big Holy Day, as they call it) the children who have attended school, would have a feast. Over a hundred cornucopias filled with pop-corn and candy were first hung on the tree, about thirty very pretty candy-bags, given by the wife of one of the officers at the Military Post near by. The good ladies of the Agency, including the trader's wife, had provided an abundant supply of cakes and cookies and apples. These were placed under the tree and then strings of pop-corn were hung about, so that it all made a very tempting sight. It was now time for dinner ; so we all went out and feasted a little ourselves, when the time for the children to enjoy their feast arrived. As I put out the flag, which I use to call them to school and church, there was a general shout of gladness from the hundred or more boys and girls who were standing at the door ready to come in. I then took my book, in which I keep the names of the school children, and out of over ninety names called, only about six failed to answer. As their names were called they were allowed to enter and behold the pretty sight. There were a few besides those who had come to school, including some women ; but they were all admitted, the school children, however, having the first place. When they all had crowded into the small room, there were over a hundred children, besides eight or ten women. They sat on the floor, crowded close to each other, and there was just room enough for myself and my assistant, a half breed, to stand between them and the tree. I first had a short Service, singing "Carol, Carol, Christians," in Dakota, when the issue began. First the cakes and apples and then the cornucopias and candy-bags were distributed. As there were but thirty of these latter they were given to those who had been the most number of days to school. We have had school but *twenty-eight* days and one boy had been all but two out of that number ; so he had the largest bag, and thus on to the smallest. There was one little *deaf and dumb* boy among the number. He received his cakes and candy, and I also gave him a pretty colored picture representing the Child JESUS. After every thing had been given out they all stood up and we sang "JESUS en u" ("Come to JESUS") when they started back to the camp evidently greatly delighted with their first Christmas Tree.

I cannot close this hastily written sketch of our first Christmas at this

new Station without adding at least a brief acknowledgment to those who are remembering us and our work. We could do nothing but for our good friends in the East, and I for my part feel very grateful towards them for the much they have already done for us. May the good LORD remember them all, recompensing them for things temporal, eternal, and for things earthly, heavenly.

Please let my grateful feelings be known, and believe me,

Very sincerely,

Your brother in CHRIST.

January 16.

I HAVE lately received a box of wrappers and some medicines from a friend in Philadelphia. I know not from whom it comes, but wish to acknowledge the receipt of it and to thank the good friend who sent it. It is a very useful box indeed.

LETTER TO A LITTLE BOY AT THE EAST.

FROM ONE OF THE LADIES OF THE MISSION.

January 8, 1877.

MY DEAR LITTLE FRIEND : The box of cards and letters which Harry and you sent got here before Christmas, and helped to make glad our little folks.

I, too, have a little Charlie ; but I do not think he is as white as you are. His skin is dark, though not black ; but his hair and eyes are very black. His hair is straight, and his eyes are pretty and very bright—so bright sometimes that they make my heart ache. When his cheeks are red and his eyes shine, he looks very pretty ; but he has a very bad cough which the Doctor says he will never get over.

This little Charlie will be five years old next month if he lives. He has not learned as much as you have, but he can count some, and read little words in English. He has read the First Book through once and is reading it again. He can read some in Dakota too ; but I don't know how much, for he always reads that to his father. His father is a Minister. His mother is dead.

His father and mother were once wild Indians, and wore blankets, and painted their faces. But when the Missionary was sent here they listened to his words, and learned to love the dear SAVIOUR Who came down from His happy home in Heaven to suffer and die for us. They were young when they learned to love the SAVIOUR, and afterwards they were married, and then God gave them this little boy. They were very thankful, and brought him when he was a little, tiny babe, and gave him to be a member of God's Church in Holy Baptism, and promised he should be a faithful soldier and servant of CHRIST as long as he lived. Then his father was made a Teacher, to teach others the good way he had found, and he hoped to be made sometime a Minister by the Bishop.

When Charlie was four years old, his mother was taken sick—not very sick at first, but growing weaker and weaker till at last the dear LORD took her to be with Him. When she knew that she must leave Charlie, she thought of how he should grow to be a good man. He was too small to go to the Boys' School ; so she told her husband to ask the

ladies who had the Girls' School, when she was gone, if they would not take him with the girls till he was larger. When she died, little Charlie came home with me that very night and has been here ever since.

He loves his father very much, and was very happy when a few weeks ago, the Bishop laid his hands on his head and with words of blessing made him a Minister, and told him to go and preach the Love of JESUS to his people.

I hope you will often think of the poor red people, and remember them when you say your prayers, for I know GOD likes to hear little children pray to Him; for it was of these the SAVIOUR said, "Of such is the Kingdom of Heaven."

This I think is a very long letter for a little boy to read. But I want you to write to me again, for I love white boys as well as red ones.

Please kiss little Harry for me, and give my love to your mother.

Lovingly your friend.

EXTRACT FROM A LETTER TO A LITTLE GIRL.

January 9, 1877.

Our Christmas passed off very pleasantly with all. We had presents enough to remember with something each one who had been regular in attendance at Church. The memory of the Season is still fresh in the children's minds. They are now singing in Dakota one of their Christmas Carols. Every little while they have a *Wicaqupi*, or Christmas tree, and live the day over again.

As I write, there are two children on the floor by me, building steamboats with blocks. They have made quite a respectable one, with a knit young man, of African descent, sitting on deck. I just heard the whistle blow; so they must be going to stop here. I think, if they do, they had better tie up here for the night and go to bed, for it is near the little ones' bed-time.

We have eighteen children in School, and the only place they have in-doors to play in is our sitting room; so that it is not very quiet after tea till they get to bed.

AN INDIAN FATHER'S PLEA FOR HIS BOY.

EXTRACT FROM A LETTER.

I FIND that a desire for the education of their children and instruction in the industrial arts is becoming quite general amongst the Indians.

Let me give you a single instance. Not long since I had a visit from a Christian Teton from far up the River. With him were his wife, daughter and son. He addressed me thus: "Friend, I am glad to see you. I have come from far, a journey of ten sleeps" (over 300 miles). "I am an Indian, but my eyes have been opened to see the Light. I love and go to the Holy House on the Holy Day. I love to hear the Holy Book, the Great Spirit's words. I have been washed in the waters. I have eaten the Bread and drunk the Wine of the Holy Fellowship. I love all these ways of the Great Spirit's Laws. I do not know much yet, but I will go on to know. I will grow up in His knowledge as the tall tree grows up, and up, and up. The white men who have come to teach us

are wise. The sacred men work with their own hands, as well as learn and teach from books. So they are strong and wise and excellent. They earn and eat their own bread, and have enough and to give. I have brought to you my son. When you can, I wish you to take him. He is a good boy. I wish him to become and grow up like a white man. He can read and write Dakota. He has read and written much for me. I want him to learn more—to work with his hands, betimes, and to study his books, but most the language and books of the white man, that he, too, may teach his people. Three sleeps and I will return to my house, far from here. I will leave him with you. May I hear good words of him ! Farewell.”

I have given you his speech as I remember it. The Dakota father yearns over his son just as a New York father would.

AN INDIAN CHIEF ASKING FOR BAPTISM.

THE following brief but suggestive letter was sent from an Indian Chief at the Cheyenne Agency to his Missionary, the Rev. Mr. Swift, now at the East.

In kindly furnishing a translation of the letter, Mr. S. states that Black Tomahawk has always been a steadfast friend and follower.

MY DEAR FRIEND : I want to be baptized and had hoped to be on Christmas Day ; but as you had left I was unable. I look for your return, so that then I may be baptized.

There is a man here, *Shunkawakanhinto* (Blue Horse), who desires this Sacrament, and I think he is in earnest. He wishes to give up his Indian ways, and he talks about this matter so, that I fully believe him to be in earnest.

Shake hands for me with Mr. Welsh. I shake you by the hand.

BLACK TOMAHAWK.

SCHOOL WORK AT CROW CREEK MISSION.

EXTRACTS FROM LETTERS.

December 16, 1876.

THE School is attended better than ever. The Indians' eyes are opening to the fact that it will be well for their children to attend school. The first winter I was here, there was an average attendance of only six scholars. Last winter, it was seventeen. I have now an average of twenty-six. This shows that the work is growing, and I thank God and take courage.

December 16, 1876.

I HAVE eleven children in the Boarding School this month, ten boys and one girl. I also spend one day each week in the Lower Camp, ten miles away, where I meet and instruct the Christian women of the Camp. I hope to write you soon concerning my work both in the Camp and at the Boarding School. I am very greatly interested and encouraged in

both. My hands are very full with so many little ones who cannot help much and require constant watching and care.

I shall have no Christmas tree this year, as we have nothing to put on one; but I hope to prepare a few things and let the children hang up their stockings.

January 16, 1877.

REV. AND DEAR SIR: I have been wanting to write and tell you that my girls are doing very nicely. They never have taken as much interest as they seem to this winter. Ever since I commenced school I have had a daily average of twenty—last week, of twenty-two. I have five or six new girls who came from Standing Rock Agency last Fall. One girl says that her father (a chief) sent her down to go to school.

More of the young women, too, are coming, and regularly, than ever before. Yesterday was a fearful day, the thermometer not above ten *below* zero any time during the day, a strong wind blowing, and the snow drifted over the fence and gate; but they came as usual. I did not expect them.

On Sunday the women's side of the church was filled, and only about a dozen men and boys present.

We had a respectable Christmas, by gathering up odds and ends and using a few things that had been sent.

CHRISTMAS AT SPOTTED TAIL MISSION.

EXTRACTS FROM A LETTER OF THE REV. MR. CLEVELAND.

"OUR School closed for Christmas vacation with 225 on the rolls; but as the average for the month had been only in the neighborhood of one hundred, I cut the list down to 140 for the Christmas tree.

"Our Christmas passed off very pleasantly, though much more quietly than last year. We made up a good supply for our Christmas tree from boxes brought from Red Cloud and what came too late for last year's tree.

A PERILOUS TRIP.

"I went to Red Cloud last week, but had a hard trip both ways. Coming home, we rode thirty miles against a driving snow storm, and came very near being lost. We had to walk twelve or fifteen miles in order to keep the road, and did not reach any place where we could spend the night until nearly midnight. Fortunately it was not so very cold, or I do not think we could have stood it."

THE INDIAN DEACONS AT WORK.

LETTER FROM THE REV. MR. GILFILLAN.

WHITE EARTH, MINN., January 22, 1877.

REV. AND DEAR BROTHER: I am glad to tell you that the new Red Lake Mission is fairly established, our brothers Madison and Smith having commenced work there.

We left for Red Lake on Tuesday, the 9th instant, with three sleighs loaded with their household goods, and the women and children, and were four days on the road. It happened that we had the coldest weather of the season both going and returning—struck a regular Polar wave, the thermometer every morning indicating about 30 degrees below zero, and hardly rising I imagine to 20 below during the day. The thermometer at the Government Signal Station at Pembina, Minnesota, not very far from us, indicated, as appears in the papers, on two successive mornings, 53 below ; but with us it was not so cold.

The women and children went through those four days "like little men." I have just been reading that Captain Nares' sledging party, to find the North Pole, had a temperature of 10 below zero while making the journey ; but commend me to our Chippewa women and children (two of the latter infants of a year old), who would have considered *that* a summer temperature, and who were laughing and happy while making this journey through an uninhabited country, with the thermometer at 30 degrees below zero.

We were received at Red Lake with a hearty welcome by the employés of the Agency, and on the Sunday after our arrival, when we held the first Service in Ojibwe and celebrated the Holy Communion, there were over sixty present at the Service, and the U. S. Indian Agent, the Government Physician, and others of the employés, though Congregationalists, partook with us of the LORD's Supper.

The Indians welcomed our young men, and although the people are almost exclusively heathen, yet I am sure they will have good congregations from the start, and that they will do a noble work. They are *eager* to begin, and full of enthusiasm, and I have no doubt will be heard from ere long. They expected to begin their labors on the day I left, by going round on foot from wigwam to wigwam, telling the Indians the glad tidings of Salvation. I do not think we could have two men better equipped for their work, or fuller of high resolve, and if they only have God's blessing they will do great things. They have a noble field, twelve hundred Indians all to themselves, and no Minister of any kind nearer than eighty miles : so the Gospel will have only its natural enemies to combat, and no obstruction.

Before leaving White Earth, we assembled in the church to ask God's blessing on our undertaking and to receive the Holy Communion. Although the Service was before sunrise, and the temperature 35 or 40 degrees below zero, many of the Indians came—some of them from a great distance—to participate with us and to take farewell of our young brothers by joining with them in that highest act of Christian worship.

The Rev. Fred Smith preached the first Ojibwe sermon of the new Mission, and all three of us joined in the first Service. We were all struck with the appropriateness of the words of the First Lesson for that evening—Second Sunday after the Epiphany : *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth Salvation.* The choir of Congregational employés had, without thinking of it, selected the same words for an opening Anthem.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of January, 1877.

ALBANY.

<i>Albany</i> —Holy Innocents' S. S., of which for De Witt Scholarship, in memoriam, St. Paul's, \$80	61	67
St. Paul's S. S. for St. Paul Scholarship, St. Paul's School	60	60
<i>Herkimer</i> —Christ Ch.	1	50
<i>Morris</i> —Zion Ch.	5	00
<i>Ogdensburg</i> —St. John's	17	00 145 17

CENTRAL NEW YORK.

Through Branch Woman's Auxiliary, for Mary E. Hinman Memorial Scholarship: Grace Ch., Utica, \$25; Grace Ch., Syracuse, \$5; St. John's, Cape Vincent, \$5; Trinity Ch., Fayetteville, \$5	40	00
<i>Binghamton</i> —Alfred J. Evans	10	00
D.	1	00
<i>New Berlin</i> —A friend	37	50
<i>Oneida</i> —A daughter of the Church	1	00
<i>Watertown</i> —Trinity Ch. S. S., for Trinity Church Scholarship, Emmanuel Hall... ..	15	00 104 50

CENTRAL PENNSYLVANIA.

<i>Harrisburg</i> —St. Stephen's, Mrs. M. W. B.	3	00
<i>Towanda</i> —Christ Ch.	2	50 5 50

CONNECTICUT.

Edward S. Clark Scholarship, in memoriam, St. Paul's... ..	30	00
Through Fairfield Co. Indian Aid Association: Christ Ch., Stratford, Ladies Miss'y Society, \$30; S. S., \$30, for Stratford Scholarship, Cheyenne Mission.	60	00
<i>Branford</i> —Trinity Ch.	8	00
<i>Litchfield</i> —St. Michael's	10	00
<i>New Hartford</i> —St. John's S. S., Christmas offering	2	50
<i>New Milford</i> —C. E. W.	25	00
<i>Norwich</i> —Mrs. M. J. G., for Missions under Bp. Hare	10	00
<i>Parkville</i> —Sunday-school, per Rev. J. H. Barrows	8	40
<i>Portland</i> —Trinity Ch.	10	00 163 90

DELAWARE.

<i>Delaware City</i> —Christ Ch.	6	00 6 00
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EASTON.

<i>Trappe</i> —Friends, for Chapel at White Earth	15	00 15 00
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FOND DU LAC.

<i>Berlin</i> —Mrs. S.	2	69 2 69
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GEORGIA.

<i>Cartersville</i> —Friends	11	00 11 00
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ILLINOIS.

<i>Chicago</i> —Mrs. M. S. Marsh	5	00
<i>Freeport</i> —Zion Ch.	1	94 6 94

INDIANA.

<i>Richmond</i> —St. Paul's, of which from Mrs. F. \$2.50; three little girls 75c	3	25 3 25
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KANSAS.

<i>Lawrence</i> —Trinity Ch.	2	10
<i>Marshall Co.</i> —Mission, Centennial offering	3	00 5 10

KENTUCKY.

<i>Lexington</i> —Mrs. L. R. R.	5	00
<i>Louisville</i> —Christ Ch., Mrs. R. C. H.	3	40 8 40

LONG ISLAND.

<i>Brooklyn</i> —Mrs. C., for freight	7	00
St. Matthew's S. S., for St. Matthew Scholarship, Cheyenne Mission	30	00
St. Peter's Ch.	105	70
St. Peter's Chapel	1	91
<i>Heights</i> —Grace Ch., of which for Bishop Hare \$150	1185	00
<i>Huntington</i> —St. John's, a member	5	00
<i>Manhasset</i> —Christ Ch.	11	00 1345 61

MARYLAND.

Through Indian Aid League of Baltimore: Ladies of St. Paul's Ch. (of which for McLane Scholarship, St. Paul's, \$30; St. Paul Scholarship, Emmanuel Hall, \$30; towards salary of one lady, \$50) \$110; Grace Ch. (the last gift of "dear Mrs. Levering," \$40; two members, \$10; towards salary of one lady, \$50; Mrs. S. G. Wyman, for Cottage Society Scholarship, St. Paul's, \$30	190	00
<i>Baltimore</i> —Christ Ch. S. S., for Howard Scholarship, St. Paul's	60	00
Emmanuel Ch. Ladies, for A. M. Randolph Scholarship, St. Paul's	30	00
St. Barnabas' Free Ch.	24	00
<i>Baltimore Co.</i> —Sherwood Parish	3	50
<i>Frederick</i> —All Saints'	13	55
<i>Harford Co.</i> —Churchville Parish	2	00
<i>Washington</i> —Epiphany, of which for Indian Missions under Bp. Whipple, \$28	53	00
<i>Wye Mills</i> —Wye Parish	5	00 381 05

MASSACHUSETTS.

Through Dakota League: Boston, Trinity Ch., a member, \$50; Emmanuel Ch., \$15; St. Mary's Ch., Dorchester, \$17; for Mary E. Hinman Mem. Scholarship (from St. Paul's, Newburyport, \$5.50; Messiah, Boston, \$1; St. Mary's, Dorchester, \$12) \$18.50	90	50
<i>Boston</i> —St. Paul's, Mrs. H. G., for freight	1	20
<i>Greenfield</i> —St. James', S. S.	10	00
<i>Southborough</i> —St. Mark's, S. S., for St. Mark Scholarship, Cheyenne Mission	26	79
<i>Wrentham</i> —"Invalid"	2	00 130 49

MINNESOTA.

<i>White Earth</i> —Indian Ch. of St. Columba, Christmas offering	22	04 22 04
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NEW JERSEY.

<i>Penn's Neck</i> —St. George's	3	00
<i>Trenton</i> —Trinity	7	10 10 10

NEW YORK.			
Through	Niobrara League: A member, \$500; St. Bartholomew's Ch., Ladies, for support of one lady, \$115; for Catechetical School, Santee, (Mr. J. J. Astor, \$200; Mr. W. W. Astor, \$100), \$300; Ch. Ascension, \$5; Miss Mary M. Collins, \$10; Offering at Annual Meeting in Ch. Transfiguration, \$163.62; Mrs. Sam'l Wetmore, for Wyatt Scholarship, In memoriam, St. Paul's, \$60...	1153	62
Callicoon	—St. James'.....	50	
Monticello	—St. John's.....	1	50
Newburgh	—St. George's.....	60	00
New York	—Mrs. Mary A. Easton, quarterly, for White Earth.....	125	00
	St. Luke's, S. S., Infant dep't, for Isaac H. Tuttle Scholarship, St. Paul's...	30	00
	Rev. J. R. Davenport, for education of Philip Deioria*.....	75	00
	The Cottage Society, for Cottage Society Scholarship, St. Paul's.....	30	00
	Mrs. M. H. T., for Niobrara League.....	10	00
	B. S. C.....	10	00
North Castle	—St. Stephen's, S. S. towards Scholarship.....	24	50
Poughkeepsie	—Ch. Holy Comforter.....	35	00 1555 12
NORTHERN NEW JERSEY.			
Jersey City Heights	—Ch. Holy Trinity, John McCabe...	18	00
Passaic	—St. John's.....	2	50 20 50
OHIO.			
Cleveland	—St. Mary's S. S.....	31	53 31 53
PENNSYLVANIA.			
Through	Indians' Hope Association: For Spotted Tail Mission (quarter offering at Anniversary Woman's Aux., \$20.20; Ch. Beloved Disciples, \$17; St. Andrew's, W. Phil., \$4; St. Luke's—of which from Home Mite Box, \$1.25—\$101.25; St. Peter's, Germantown, \$1; Calvary Monumental Ch., \$10.25; St. James', Kingessing, \$5; Ch. Incarnation, \$9; Mrs. Page, \$5; Mrs. Butcher, \$5; Holy Trinity, Phil., \$224; St. Mary's, West Phil., \$23.75; St. James', \$98; St. John Evangelist, \$5; St. Timothy's, Roxborough, \$3.50; Mrs. Burton, \$5; through Miss Shields, \$12; R. C. Taylor's Mite Chest, Norfolk, Virginia, \$2), \$550.95; A lady, per Wm. Welsh, Esq. (of which towards support of Christ Ch. Mission, \$480; for Rev. and Mrs. Swift's Mission, \$300; for Spotted Tail Mission, \$220), \$1,000; For Bp. Whipple (Ch. Epiphany, \$5; St. James', \$1), \$6; St. Peter's, German-		
	town, for Mary E. Hinman Mem. Schol., \$5; J. P. H. Coates Scholarship, \$60.....	1621	95
	H. Family Scholarship, St. Paul's*.....	30	00
Lower Merion	—Ch. Redeemer....	19	11
Oxford Parish	—Trinity Chapel S. S., for Crescentville Scholarship, Emmanuel Hall.....	30	00
Philadelphia	—Mrs. W. for Publications.....	5	00
	Advent Ch. Men's Bible Class, for Bp. Whipple Scholarship, St. Paul's, \$30; Bible Classes, for Bp. Hare Scholarship, St. Paul's, \$30; E. N. B. for Mary Amory Hare Scholarship, In memoriam, St. Mary's School, \$30; a member, \$45....	135	00
	St. Mark's Ch.....	10	00
	A friend.....	20	00
	A Charity Bank*.....	2	50
	Miss C. B.*.....	100	00
	A. B., \$8.66; M. C. B., \$3.50; L. B. \$5.25; Mrs. A. In memoriam, \$20....	37	41
	H. J. R.....	25	00 2035 97
PITTSBURGH.			
Pittsburgh	—St. Andrew's, Ladies' Missionary Society.....	100	00
Washington	—Trinity S. S., Mrs. S. E. L's Class, for Rev. S. D. Hinman.....	3	82 103 82
RHODE ISLAND.			
Barrington	—A friend.....	5	00
Bristol	—St. Michael's S. S., of which for St. Michael Scholarship, St. Paul's, \$60.....	64	54
Providence	—Mrs. J. C. B.*.....	300	00
	Mrs. W. G.*.....	100	00
	St. John's S. S., Faith Class, for Scholarship..	35	00
	St. John's Ch.....	523	80 1023 34
SOUTHERN OHIO.			
Zanesville	—St. James', "Faith," for Cheyenne Scholarship.....	30	00 30 00
VERMONT.			
Wallisford	—J. C. B.....	5	00 5 00
VIRGINIA.			
Morgantown	—M. L. H.....	2	00
Norfolk	—St. Luke's.....	3	00
	From sale of flowers, for Bp. Hare.....	5	00 10 00
WESTERN NEW YORK.			
Allen's Hill	—C. W.....	3	00 3 00
MISCELLANEOUS.			
	Miss Annie G. Kennedy*.....	5	00
	A gold dollar*.....	1	15
	Centennial Fund, additional.....	105	55
	Mrs. J. C.....	3	50
	Unknown.....	1	00 116 20
ENGLAND.			
Bridport	—Miss W.....	3	09 3 09
FRANCE.			
Paris	—Mr. and Mrs. C.*.....	100	00 100 00
ITALY.			
Rome	—St. Paul's Ch., Christmas offering.....	60	94 60 94
			\$7,469 75
Amount previously acknowledged.			7,705 12
Total receipts since Oct. 1, 1876.....			\$15,174 87

* Through Bishop Hare.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

MARCH, 1877.

“EVERY MAN ACCORDING TO HIS SEVERAL ABILITY.”

WE are most happy to inform our readers that the efforts of the “Committee of Bishops,” and those whom they have called to their aid, have been, it is understood, up to this time, in a measure successful. The current receipts, moreover, were, upon the 10th of February, rather ahead of the receipts of last year to the same date. There are indications already that a more general interest is being aroused and the constituency of givers enlarged, both for Church extension in this land, and for preaching CHRIST, abroad, to those who know Him not. *The offerings of the poor and of the rich are needed.* While we may not and would not refuse the smallest gift, we suppose it will be conceded, even in these stringent times, that there are some who worship in our churches who could, without causing themselves or those dependent upon them any material privation, greatly enlarge their gifts.

It may be argued that, already money is expended in vast sums in public and private charities, in the erection and maintenance of chapels, hospitals and asylums for the aged and the young, and in Missions, Parochial, Diocesan, Domestic and Foreign. This is very true. It is true, moreover, that these sums have been increasing each decade, and yet we believe it is likewise a fact, that, with comparatively few and noble exceptions, the LORD’s people (poor or rich) are not filling the measure of their duty in this regard.

If Christians everywhere would remember the constancy of the provision for their daily needs, and those to whom much is given recognize the fulness of the trust committed to them in the increase of worldly possessions, and show their love for the Master and for His needy ones, by giving according to the rule of the Gospel—“*as the LORD has blessed them*”—then the duties of our Missionary Committees would be quite the

opposite of what they are now. Instead of meeting from time to time to consider the old question—"How shall we stir up the churches?" and "How shall we secure the means, in these days of scarceness, to "keep the laborers in the harvest fields?"—*then* their deliberations would turn upon the useful and proper expenditure of the Lord's silver and gold constantly flowing into their treasuries; *then* would be encouraged the healthful growth of the work wherever established—*then* would be occupied much ground now lying fallow.

Is this too much to ask from those who daily pray in our Lord's prevailing words,

THY KINGDOM COME?

NOTICE.

THE Foreign Committee, at their meeting held February 2, 1877, though only partially relieved from embarrassment, extended their appropriations to cover the *second quarter* of the present year—from April 1 to June 30—after allowing for decrease of working force, upon substantially the same basis as last year.

This was all they could see their way clear to do, notwithstanding the necessity for new workers in all parts of the field is almost imperative.

They depend upon the continued contributions of their Brethren to enable them to make provision for the support of the work to the close of the year.

WE copy the following most interesting item from the *Church Journal*:

FIRE—On Sunday, January 7, while our sexton was lighting up for Evening Service, the dried wreath on the organ gallery took fire from the gas light, and in a moment the flames ran along the festoons to the arches above, and old St. Luke's was on fire. An alarm was given, and the two steam fire-engines soon arrived, and deluging the interior and the space between the ceiling and rafters, the fire was subdued.

At the Morning Service our Rector read the circular in regard to the wants of the Missionary Department of Church work, and added a personal appeal for help in this time of need.

The following Sunday, although turned out of our comfortable church, the Service was held in the parish school-house, and the Offertory of thirty-seven dollars and ninety-two cents was given to the Foreign Missions; and last Sunday thirty-one dollars and twenty-five cents were given to Diocesan Missions. It seems as though this help given promptly

has been returned to us, by the fact that our claim for loss by fire has been paid us since, within five days after the agent of the Niagara, Hanover and Continental Insurance Companies examined the condition of St. Luke's. No deduction was made for paying sixty days in advance of the policy agreement. "Give and it shall be given to you."

W. V. L.

CATSKILL, *Jan. 24, 1877.*

MARRIAGE OF MISSIONARIES.—The Rev. Wm. Allan Fair and Miss Fanny J. Botts were united in marriage, at Cape Palmas, Liberia, on the 21st of December.

MISS M. E. SAVERY.—We are very sorry to be informed, by recent letters from Liberia, that Miss Savery's health had become so impaired that, under medical advice, she would be obliged to leave Africa by as early an opportunity as possible. She expresses the fear that she will never be able to resume her work there.

AFRICA.

EXTRACTS FROM THE REV. S. W. SETON'S LETTER.

HOFFMAN STATION, CAPE PALMAS, LIBERIA, W. A.,
November 21, 1876.

REV. AND DEAR BROTHER: I am sure you will be happy to hear that on the Twentieth Sunday after Trinity I went to the Big Town, as usual, at 9 A. M., to preach, and took for my subject the Gospel of the day. (The parable of the marriage of the King's son, Matt. xxii. 1-15.) In conclusion, I made the subject earnestly applicable to their condition, by saying they have had the Gospel for nearly forty years and have not as yet received it! However favorably God is now disposed towards them, yet He will ultimately punish them if they still reject His Gospel. Having been so seriously impressed with the subject, they solicited our presence during the week, in order to make some arrangements so as to begin to observe the LORD'S Day, as a first step towards receiving the Gospel. In compliance with their request, we repaired to the Big Town on Saturday, the 4th inst. On our arrival the town bell was rung, and a public meeting was held in which several and particular inquiries were made to us by them, for clear information respecting the correct observance of the LORD'S Day, as we Christians do. Having answered and directed them to their perfect satisfaction, we left for the Station. As

soon as we withdrew our presence from the meeting, they began to make their laws for the strict observance of the Sabbath Day. Heretofore we used to go to them and preach in their several towns at 9 o'clock A. M., but now they promise to come to the church when they hear the bell, which promise they have faithfully kept during the last three Sundays.

The young men are now flocking to me from all quarters every day, with earnest application for Gedebo as well as English Primers, for we teach those English who have advanced in Gedebo. Learning, especially that of God's Word, has now with them become a public desideratum; and the people are now generally very anxiously desiring and vying with one another to acquire it, even those whom I never knew manifesting any taste for learning. There are now already two candidates for Baptism, whom we expect to baptize before long. I would not like to omit mentioning that the heathen took an active part in attending the Service of the Thanksgiving Day, and largely contributed towards the same, which contribution, as customary, was divided among the poor.

CHINA.

LETTERS FROM THE REV. DR. NELSON.

SHANGHAI, CHINA, *November 15, 1876.*

MY DEAR DR. DENISON: By our last mail (of October 1st, from San Francisco) I received yours of the 21st of September.

We have two points of some interest to touch on by this out-going mail. One is the inauguration of "Duane Hall,"* and the other is the beginning (though small) of the "Emma Jones" Girls' School.

Of the former of these, the opening of "Duane Hall," Miss Fay will probably communicate full particulars, as it was, in reality, a celebration of the twenty-sixth anniversary (November 8) of her leaving America for China. And it pleased her to connect with this a formal programme, with addresses, etc., and to give the name of our late Secretary and beloved Brother "Duane" to the *Institution*, with which, in its various phases and degrees of development, she has so long been connected. It was really the matter of giving a new name to the school, in view of its getting up into an institution of higher grade, and especially, as some of its pupils having now become Candidates for Holy Orders, it assumes, in part at least, the character and dignity of a Divinity School.

This celebration was the occasion of a pleasant gathering of nearly all the Missionaries here, with other of Miss Fay's friends and ours, who congratulated her highly on the completion of so long a term of service here, and on the accomplishment of so much work. A notable feature

* Particulars given in the February Number.

of the case was the flattering congratulations of the Chinese. But I suppose you will hear more and more interesting accounts from other pens, so I pass to the other case mentioned, the opening of the "Emma Jones" Girls' School. In the same compound with this house and the "Church of Our Saviour," and immediately in rear of the church, is a small house which was prepared for, and occupied by, Rev. Hoong Neok and family before their removal to Kong Wan. This house was rented out for several years, but finally got to such a point of wear as to be uninhabitable without considerable repair. So I concluded that as it must be repaired to save it, I would have it so arranged as to adapt it for the purpose of the Girls' School my daughter Mary was desirous to have. Several of her special friends, and particularly the Captain and other officers of the U. S. steamer "Ashuelot," became interested in her work, and contributed a nice little sum of money towards it. This at once made it practicable, at a moderate expense to the Mission (200 taels), to repair and arrange the building and furnish the school with all its necessities. Of this 200 taels I counted 100 as the balance of 250 taels appropriated some time ago to the Kong Wan Chapel, of which I used but 150 in that way (having obtained from other sources most of what was needed). The "Emma Jones" School is now an actual fact, but of course on a small scale as yet, proportionate to the actual funds in hand. It is now ready for enlargement as means may be supplied. My daughter is much interested in it, and by her former acquaintance with the Shanghai dialect (which has gradually come back to her), and by her study of the language since her return here, she is now able to communicate readily with the pupils and employees. The house is capable of accommodating twenty pupils easily. I trust that by God's blessing this small beginning may develope into greater things to His glory.

Faithfully yours.

SHANGHAI, CHINA, *Dec. 13, 1876.*

REV. AND DEAR DOCTOR : Yours of the 4th and 20th of October were received on the 8th inst. By them we learned of the election of the Rev. Dr. Schereschewsky for Bishop of China, the second time, and of the appointment of Rev. Mr. Kimber to be Secretary and General Agent of the Foreign Committee. Your letters brought us, too, the sad news of the death of Mrs. Thomas Boone, and the illness of her husband. These things touch us very nearly. In our Mission circle the tie that binds us is close and strong, and here it is emphatically true that when "one member suffers, all the members suffer with it." And this link of membership with the family of Bishop Boone, to those of us who enjoyed the privilege of a long and intimate personal acquaintance with the Bishop and Mrs. Boone (two of the brightest and most attractive Christian characters it has been my lot to know), is none of the weakest, as

you may suppose. The same mail brought very distressing news to us of the death of Mrs. Nelson's youngest and, for years past, only sister. Nor are we without our occasions for sadness in the Mission from other causes. The health of Mrs. Hoyt at Wuchang has continued to be broken for so long, and has very lately assumed such a threatening and dangerous phase, that Dr. Bunn has advised her returning to the United States as soon as may be, lest it should be too late for her to go. Dr. Johnston (for years past our Mission physician here, who has frequently had Mrs. Hoyt under his medical care), on being consulted by Dr. Bunn in the case, has given the same advice. This, occurring at the end of the *two years'* trial advised by the Foreign Committee, as I understand, with leave to go home for good should the trial prove unfavorable, has determined Mr. Hoyt to give up, though reluctantly, his work in this field, and remove with his family to America. It is a great trial to us to have to part with those to whom we have become so strongly attached, and it is sad indeed to have our Mission force at Wuchang and Hankow so crippled as it must be by losing them. Mr. Boone will be left especially lonely, and the work short-handed.

I was glad to receive the sanction of the Foreign Committee to our course here with respect to the buildings, and also to my daughter's plan for a Girls' School on these premises. By previous letters you will learn that through the help of friends here the arrangements have been pushed forward, and the school, on a small scale, is begun ; and though it be but a small seed now, we trust that by faithful nurture and God's blessing it will some day be a fruitful tree. The matron was one of the pupils of the Mission Girls' School, in its early days, and forms a pleasant link between the "Emma Jones" School and her venerable teacher of former years.

In my special parish, embracing the two central points of "Kong-Wan" and "San-Ting-Kur," the congregations continue to be good and the people attentive, and our little circles of Christians are getting large enough and influential enough to be known and felt by their neighbors and those outside of them, generally, and also by their united force mutually to uphold one another.

Sunday before last, at Kong-Wan, assisted by Rev. Hoong Neok, I admitted to Baptism seven adults and two children. And on Thursday last, at San-Ting-Kur, assisted by Rev. Messrs. Wong-Chai, and Yen, Yung Kiung, I baptized twelve, of whom three were little children. The Services at this latter place were of perhaps more than usual interest, the congregations being full and attentive, and the admission of these candidates completing the membership with the Church of several whole families of which some individuals had been baptized before. Miss Harris and my daughter, Rev. Messrs. Wong-Chai, Yung Kiung and Hoong Neok, and the families of Chai and Hoong Neok, were all present on the

occasion. We left Shanghai by the railway for Woo Sung, about nine miles from here, and thence took boats and were sculled along a wide creek some two miles further, having but little way then to walk to the village of San-Ting-Kur.

Besides the Baptismal Services, there was afterwards a funeral of one of our Church people who was head of quite a large and well-to-do family. This funeral gave us an opportunity of instructing our Christians, as well as their heathen neighbors, in the doctrines of Scripture pertaining to death and the future life. And this was the more important, as funerals are always times and occasions of great trial and temptation to Chinese Christians; the danger being that they will participate in, or allow to others, the practice of some heathen rites, as the worship of ancestors, the eating meats offered to the dead, or consulting the necromancers about the "*fung-shuy*," that they may know where and how to set the coffin.

One thing that impressed some of our party, was the sight, in the house of one of our elderly Christian brethren, then alive and there present with us, of his coffin, occupying a prominent place, all ready for him when he should need it. This possession, a coffin, is one on which the Chinese, as they advance in life, set great value. I well remember the case of one of our communicants, being unexpectedly brought near his end, sending out with all speed to have a carpenter and materials brought to the house where he was ill, that before he died he might hear the sound of the workman preparing his coffin. They set much store also by a suit of grave-clothes ready for them when they come to die. In no way can a son express his regard for a parent more acceptably or piously, than by providing a coffin and grave-clothes during the parent's life. As I was once setting off with my family for a fortnight's trip into the interior, one of our attendants on the boat called out to some one in the great crowd on the shore, to tell his mother that if she died before his return her grave-clothes were ready and would be found in such and such a place. And this was as much as to say, "See, all of you, what a good son I am."

The "Girls' School Building," for some years past leased by the Municipal Council of Shanghai, is still leased by them, but now only *by the month*, so that it can be had on a month's notice, whenever the Bishop may come and desire it.

With kind regards, and very faithfully yours.

LETTER FROM REV W. J. BOONE.

WUCHANG, CHINA, *December 9, 1876.*

REV. AND DEAR BROTHER: I have sad news to write you of this mail, the further breaking up of our small band of workers here. Mrs. Hoyt

has been very ill since my last date, and is only just able to sit up once more on the bed or a sofa. There is nothing left for Mr. Hoyt to do but to take her to the United States as soon as she can bear the traveling. Her ill health has been long continued, and last summer in Japan did not set her up as Mr. Hoyt hoped it would do. She has had three sharp attacks since September 1st, and this last brought her near death's door through prostration. Mr. Hoyt of course gives up all idea of coming back. It was a doubtful experiment before, but he was very loth to give up on one trial work that he had hoped to be for life. He has made a brave trial to persevere, and the Church should honor him as much as if it had been God's will to allow him to remain. They will come on as soon as they can ; but will probably break up here the end of this month. When they leave for the United States they will kindly take charge of my two little girls, and after Mr. Hoyt can settle Mrs. Hoyt in Davenport, he will bring them to New York to my sister, Mrs. Walker. This will take a great load of care from my heart and mind, and God giving me health I will hold on two or three years more, with a ready and willing mind, until our newcomers get well on their feet. The aid and comfort of having Dr. Bunn at hand will be doubly appreciated at this juncture, for we are left *very weak* handed. You, the Committee, and I trust also the Church, will realize this. I pray that we may have to wait no longer than is absolutely necessary for a Bishop, a whole-souled, earnest head and helper to us all, and that he will bring at least two men, for Wuchang and Hankow, if he is himself to stay in Shanghai. I will feel this break up and parting from my darlings more than I can express.

Sure of your sympathy, I am,

Your brother in CHRIST.*

JAPAN.

DESTRUCTIVE FIRE IN YEDO—LOSSES OF THE MISSION AND OF THE MISSIONARIES.

PERHAPS some good friends who read the following letters will be moved to help, by special gifts, to lift off the burden which the calamity mentioned has laid upon the shoulders of faithful Brethren.

EXTRACT FROM BISHOP WILLIAMS' LETTER.

Tōkiō (YEDO), JAPAN, *December 11, 1876.*

One of those destructive fires for which Yedo is rather notorious, occurred on the night of the 29th of November, and, on account of the high wind which was blowing at the time, swept over the city destroying in a few hours about ten thousand houses and making fifty thousand peo-

* We beg to refer our readers to other very interesting letters from China, which will be found in the Department of Woman's Work in this number.

ple homeless. Our house was burned, and the fire spread with such rapidity that only clothes and a portion of the books were saved. Mr. Blanchet lost almost everything. He saved probably one-fourth of his books. It comes very heavily on him just now, as he expects, as you are aware, to be married soon. If some kind friends should be disposed to assist him in his misfortune, it would be doing a truly Christian act of kindness. Our Mission library suffered also. I trust you will try to do something to replace the books that were lost. By next mail I shall let you have a list of the Mission books which were destroyed.

LATER LETTER.

TŌKIŌ (YEDO), *December 26, 1876.*

MY DEAR BROTHER:

THE FIRE.

From my letter of the 11th inst. you will have learned of the disastrous fire which has occurred in Tōkiō. Apart from the loss of property, we have been greatly injured by it. Our school has been broken up, and we are now without a chapel. The Japanese government will not allow us to live outside of the Concession, and as we can get no house at all suitable within the limits—to the grief of ourselves and our pupils—our school has been given up. The school at the time of the fire was in a better condition than it had ever been, and numbered fifty-five pupils, of whom forty-six were boarders. Our Services are held in a small Japanese room, where all sit huddled up on the mats. We have been looking for a house for a chapel outside of the Concession, but the only room large enough was up stairs, and for it the owner asked twenty dollars a month, and a deposit of seventy-five dollars, which in case of fire we should not be able to recover. The native Christians think we shall be able to build a cheap chapel, “a broom-house” they call it, for about \$200, which, if it lasts only one year, will be less than the rent of the one room, and be much better suited for our purposes. Our small Mission library suffered. Of the fifty-three volumes which it contained only seventeen are left, and some of them belong to broken sets. Also the eighteen volumes sent me which were placed in the Mission library. The large Bible and Prayer Book for our reading desk, the Prayer Books and Hymnals for our chapel, and all the chapel furniture, including the organ, were destroyed. Possibly you may be able to do something to restore and even enlarge our Mission library. Among the books lost were Chamber’s Encyclopedia, Robinson’s Church History, first and third volumes of Wordsworth’s Old Testament.

I am, yours very sincerely.

LETTER FROM REV. CLEMENT T. BLANCHET.

TŌKIŌ, JAPAN, *January 10, 1877.*

REV. AND DEAR DOCTOR: Your favor of October 21 came to hand November 30, and it could not have reached me at a more opportune time. The cheering and gratifying information it conveyed would, of course, have been appreciated at any time, but it was especially so on this occasion, as it found me destitute of most of my personal effects—whether books, clothes, or household furniture. You have, no doubt, heard before this of the great calamity which has recently fallen upon a large portion of our Imperial City, Yedo, and which reduced over ten thousand houses to ashes, destroyed millions of property, and in less than five hours made some fifty thousand people homeless in the face of approaching winter. Bishop Williams and myself are among the sufferers. Our residence, our place of worship and school-room, with all their appurtenances, including three cabinet organs, the handsome beginning of the Mission library, and our personal effects, fell a common prey to the voracious flames, and in less than an hour most of them were among the things of the past.

It is not in my power nor my purpose to give you even an approximate estimate of our loss. Accumulations of years of careful economy and study, specially in books and manuscripts, could hardly be replaced should their value be known; but what affects us most seriously is the sad effect it has upon our work. Our school was again in a flourishing condition, and afforded us reason to look forward to a larger income into the Fold of CHRIST this year than last. The attendance at the Services was fair and regular, and it was found necessary to enlarge our accommodations for the Sunday-school, which, with its seven teachers—two foreign and five native—had outgrown the capacity of our chapel.

We sincerely trust that this hopeful beginning, this promising prospect, has not been entirely frustrated; but we are painfully aware of its having been seriously set back, and that it will be sometime before we find our work in as healthy, vigorous and effective a condition. Never before were we made so sensibly aware of how much the growth and success of the work depend on having suitable accommodations. Whatever of propriety or impropriety there may have been in calling our exceedingly plain and unpretending premises a "*hut*," they, at least, were a great convenience to the work—affording room for a chapel capable of seating about a hundred and fifty, a school-room for seventy-five or eighty pupils, dormitories for fifty boarders, and a residence for the Bishop and myself. To ourselves its Japanese name, "Rikkiyō Gakkō," "Edifying School," seemed a much more appropriate designation; for such it certainly was to our pupils, intellectually as well as morally, and it was equally so to ourselves, as it afforded ample opportunity to practice self-denial and humility, and the share of success in our work which undoubtedly

depended upon these plain accommodations, tended to confirm our hope and strengthen our faith that we were not laboring in vain. I will not say that our "Rikkiyō Gakkō" was an indispensable institution, nor would I, were I to build such Mission-houses as we actually need, take it for a pattern ; but I am beginning to realize, nevertheless, what a valuable help the famous old "*hut*" was, and I only hope and pray that the Church will come to our rescue and enable us to build in its stead edifices which will prove as effective means of edification, and afford such comforts and conveniences as to raise them above the possibility of being designated by that most infelicitous name.

I need hardly say that our work suffers materially in the loss of our "Rikkiyō Gakkō." It is now over six weeks since the fire took place, and we have not yet been able, notwithstanding constant exertion and inquiry, to secure a place that would enable us to resume and carry on our work on the old plan, nor is the prospect of our being soon able to do so at all promising. Houses "for rent" command higher rates owing to the greater demand for them ; the prices of building materials have also advanced considerably ; and the government has, at this most critical juncture, issued new regulations making the possibility of foreigners living outside the "Concessions" more difficult than two years ago. Had we but our own strength to rely upon we could not help saying, "Who is sufficient for these things?" but "our sufficiency is of God"; "His grace is sufficient for us." Though "troubled on every side," yet are we "not distressed;" "we are perplexed, but not in despair;" "cast down, but not destroyed." On the contrary, we are sanguine that much good will come out of this sad calamity. We have already had gratifying manifestations of this kind. I am happy to acknowledge many cheering and comforting expressions of sympathy in my loss, among which was a handsome present from our good brother and friend the Rev. Dr. Syle. The distress of the sufferers has met with a prompt and hearty response from the natives as well as from the foreign community ; the efforts of the Missionaries to relieve such cases of pinching necessity as came under their notice, were duly appreciated and gratefully acknowledged in the native papers ; and we trust that it has taught the Japanese the important lesson that there are foreigners who really have their highest welfare at heart ; and I would not be at all surprised to see, before this year of grace closes, those annoying restrictions relaxed, and the whole metropolis thrown open to foreigners. Nor are we alone indulging this fond hope. There are numbers of foreigners who think it so probable as to defer building on grounds already in their possession, as such an amelioration of affairs would enable them to carry on their trade in more favorable localities.

As to ourselves, situated as we are, there seems to be little doubt as to what we should do, viz., besides regular preaching, to lay out our

plans and make such preparations (in acquiring the language, translating and preparing religious books and tracts—things always useful, and in great demand even now) as will enable us to avail ourselves of the first opportunity that will offer to secure favorable sites, and put up such buildings as will be a credit to the Church and a blessing to the Japanese ; in our humble opinion, a way of letting the Church's "light so shine before men that they may see her good works, and glorify our FATHER Who is in heaven." But is the Church willing and ready to sustain our efforts? Should the city be thrown open within the next six months—which is not at all impossible, nor even improbable—would our Foreign Committee be in a position to allow us the necessary means to carry on the work creditably and successfully? Merchants and tradesmen are watching eagerly for the golden opportunity ; shall we again have the mortification of seeing "the children of this world wiser in their generation than the children of light"? The small foreign community of Yokohama and Yedo—less than two thousand in all—of all sorts and conditions of men, of all creeds and no creed, have contributed several thousands of dollars to relieve the temporal distress of a small portion of this people ; what will, what should, our hundreds of thousands of communicants at home do for the eternal welfare of these benighted millions, still wandering like lost sheep in the darkness and "shadow of death"?

Yours very sincerely.

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of **JAMES M. BROWN, TREASURER**, and sent to him, *23 Bible House, New York*.

☞ All Money Orders should be drawn **NOT** on New York, but on **STATION D, NEW YORK**.

☞ Remittances in Bank Notes are not safe unless Sent in **REGISTERED Letters**.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from January 10 to February 10, 1877.

ALABAMA.			
<i>Greensboro'</i> —St. Paul's.....	9 00	<i>Stockport</i> —St. John Evangelist's.	20 00
<i>Huntsville</i> —Nativity.....	5 50	<i>Ticonderoga</i> —Ch. of the Cross...	3 40
<i>Mobile</i> —St. John's.....	15 00	<i>Troy</i> —Holy Cross.....	50 00
Trinity.....	18 60	St. John's.....	100 00
	48 10	<i>Warrensburgh</i> —Holy Cross.....	1 85
			247 85
ALBANY.		ARKANSAS.	
<i>Catskill</i> —St. Luke's.....	37 92	<i>Dardanelle</i> —St. Paul's.....	1 50
<i>Glenn's Falls</i> —Messiah.....	4 00		1 50
<i>Hobart</i> —St. Peter's.....	4 14	CALIFORNIA.	
<i>Malone</i> —St. Mark's.....	6 54	<i>Lakeport</i> —Trinity Mission, a	
<i>Morris</i> —Zion, of which a mem-		thank-offering.....	2 25
ber, \$5.....	10 00	<i>San Francisco</i> —St. Luke's.....	12 00
<i>Salem</i> —St. Paul's.....	10 00	<i>Santa Barbara</i> —Trinity.....	4 20
			18 95

CENTRAL NEW YORK.

Baldwinsville—Grace, seven M. Boxes.....	4 43	
Big Flats—St. John's.....	1 03	
Binghamton—"D.".....	1 00	
New Berlin—"A friend".....	37 50	
St. Andrew's.....	40 00	
Oneida—A daughter of the Ch.....	2 00	
St. John's.....	5 69	
Syracuse—Calvary Mission.....	3 00	
St. John's Mission.....	2 00	
Tithing-box.....	5 00	
Utica—Calvary.....	5 00	
Waterloo—St. Paul's, M. Boxes.....	3 63	110 28

CENTRAL PENNSYLVANIA.

Athens—Trinity, two M. Boxes...	6 33	
Bethlehem—Trinity.....	15 37	
Catawissa—St. John's.....	4 00	
Columbia—St. Paul's.....	10 16	
Danville—Christ Ch.....	17 49	
*Gettysburg.....		
Harrisburg—St. Stephen's, "Mrs. M. W. B.".....	8 00	
Huntingdon—St. John's.....	8 13	
Lancaster—Miss H. K. B.....	4 44	
Lockhaven—St. Paul's, of which for Africa, \$5.....	5 69	
Montrose—St. Paul's.....	21 56	
†Philipsburgh.....		
Williamsport—Trinity.....	6 50	107 67

CONNECTICUT.

Bethel—St. Thomas'.....	5 00	
Branford—Trinity.....	23 38	
Bridgeport—Christ Ch., of which a member, \$10.....	28 00	
"Mrs. M. L. L.".....	5 00	
Fairfield—St. Paul's.....	33 37	
Fair Haven—St. James'.....	25 00	
Greenwich—Christ Ch.....	34 84	
Hartford—Christ Ch.....	5 00	
Good Shepherd.....	38 37	
Mrs. Chester Adams.....	25 00	
Half Interest S. & K. Note \$116.66; House Rents, \$17.....	183 66	
Hebron—St. Peter's.....	5 00	
Litchfield—St. Michael's.....	50 20	
Meriden—St. Andrew's.....	57 50	
Milford—St. Peter's.....	20 52	
New Haven—Ascension, through Woman's Auxillary, M. Boxes 15541; 14850; 14852.....	1 40	
St. John's, of which 21 M. Boxes, \$15.12.....	27 00	
St. Paul's.....	25 00	
Trinity (Miss C. A. Totten, \$50).....	123 10	
Northfield—Trinity.....	1 00	
North Haven—St. John's, Miss Harriet Pierpont, at discretion of Bp. Williams, \$10; Miss Lucy A. Bigelow, \$2.....	12 00	
Norwalk—St. Paul's, "R".....	10 00	
Norwich—Trinity.....	45 00	
Old Saybrook—Grace.....	10 00	
Plymouth—St. Matthew's.....	1 50	
Pomfret—Christ Ch.....	9 60	
Riverton—St. Paul's Mission.....	3 20	
Salisbury—St. John's.....	20 41	
South Canaan—M. Box 8116.....	1 25	

South Norwalk—Trinity.....	7 76	
Watertown—Christ Ch., & member.....	20 00	
Westport—Christ Ch.....	26 00	
Windsor—Grace.....	15 00	
Winsted—St. James'.....	10 85	
Woodbury—St. Paul's, Woman's Auxillary.....	13 00	872 41

DELAWARE.

Christiana Hund.—Christ Ch., 5c. coll., \$40; M. Box 877½, \$7.86; S. S., \$42.....	89 86	
Delaware City—Christ Ch.....	10 00	
Dover—Christ Ch.....	2 00	
Georgetown—St. Paul's.....	5 00	
New Castle—Immanuel.....	70 34	
Stanton—St. James'.....	3 25	
Wilmington—St. John's.....	28 10	208 55

EASTON.

Cecil Co.—North East, St. Mary Anne's.....	3 33	
Talbot Co.—Easton, St. Peter's.....	10 00	
"All Saints".....	15 00	
"Trinity Cathedral.....	15 00	
Queen Anne's and Talbot Cos.—Wye Parish, M. Box.....	2 06	
Worcester Co.—Worcester Parish, St. Paul's.....	11 00	56 33

FLORIDA.

Sanford—Holy Cross Chapel....	5 00	5 00
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FOND DU LAC.

Berlin—Trinity, Mrs. S.....	2 69	2 69
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GEORGIA.

Athens—Emmanuel.....	30 00	
Marietta—St. James'.....	1 00	
M. Boxes 5672, \$1.16; 5673, 5674.....	2 11	
Savannah—Christ Ch., a member, \$1; for "Bp. Elliott" Sch'p., Bp. Boone Memorial School, Wuchang, \$14.....	45 00	
St. John's.....	26 81	104 42

ILLINOIS.

Albion—St. John's, \$1.47; "M. R." 50c.; "M. H. H." 14c.; "J. A. T." 16cts.....	2 26	
Elvven Mills—"R. T.".....	5 00	
Chicago—"Mrs. M. S. M.".....	10 00	
Freeport—Zion.....	2 50	
Galena—Grace.....	6 00	
Lockport—St. John's.....	2 38	
Peotone—"A member".....	6 00	
Springfield—St. Matthew's Mission, S. S. M. Box 15214.....	4 55	
Waverly—Christ Ch.....	8 25	46 94

INDIANA.

Michigan City—Trinity.....	4 00	
Richmond—St. Paul's, "A member," \$5; Mrs. F., \$2.50.....	7 50	11 50

IOWA.

Boone—Grace.....	2 00	
Clinton—St. John's, for "St. John's" Scholarship, Bp. Boone Memorial School, Wuchang.....	20 00	
Davenport—Mrs. E. M. Baker, for "Bp. Lee" Sch'p., Bp. Boone Memorial School, Wuchang.....	9 00	
Denison—Trinity.....	16 86	
Fairfield—St. Peter's.....	1 90	
Mt. Pleasant—St. Michael's.....	6 15	

* \$1.68, from Ch. of Prince of Peace, of above place, credited in February No. to *Pennsylvania*, should have been credited to *Central Penn.*

† \$16.84 acknowledged in February No., from *Philipsburgh, Va.*, should have been credited to *Philipsburgh, Central Penn.*

<i>East Saginaw</i> —Holy Trinity.....	3	30	
St. Paul's.....	10	00	
<i>Fentonville</i> —St. Jude's.....	4	62	
<i>Hillsdale</i> —St. Peter's, of which from S. S., \$2.....	10	25	
<i>Jackson</i> —St. Paul's Woman's Mis- sionary Society, through Woman's Auxillary.....	19	50	
<i>Marquette</i> —St. Paul's.....	6	60	
<i>Wyandotte</i> —St. Stephen's.....	5	65	408 50

MINNESOTA.

<i>Orono</i> —Trinity, M. Boxes.....	3	35	
<i>Red Wing</i> —Christ Ch., of which "Mrs. W. C. W's. S. S. Class," \$7.50.....	39	50	
<i>Rushford</i> —"A friend".....	5	00	
<i>St. Paul</i> —Good Shepherd.....	5	00	52 85

MISSISSIPPI.

<i>Vicksburgh</i> —Holy Trinity.....	10	00	10 00
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MISSOURI.

<i>Clarksville</i> —Grace.....	2	75	
<i>Lexington</i> —Christ Ch.....	12	25	
<i>Monroe</i> —St. Jude's.....	2	85	
<i>St. Louis</i> —Christ Ch.....	96	60	
St. Peter's.....	7	25	121 70

NEW HAMPSHIRE.

<i>Concord</i> —Chapel of St. Paul's School.....	100	00	
<i>Manchester</i> —Grace.....	3	50	
<i>Nashua</i> —Chapel of Good Shep- herd.....	5	06	
<i>Portsmouth</i> —St. John's.....	7	07	115 63

NEW JERSEY.

<i>Beverly</i> —St. Stephen's.....	33	15	
<i>Bridge-ton</i> —St. Andrew's.....	24	15	
<i>Burlington</i> —St. Mary's.....	52	03	
"J. I. B".....	3	00	
<i>Elizabeth</i> —Christ Ch.....	25	00	
St. John's.....	106	26	
At discretion of Mrs. Schereschewsky.....	15	00	
<i>Fatview</i> —Trinity.....	7	60	
<i>Glassboro'</i> —St. Thomas'.....	4	16	
<i>Middletown</i> —Christ Ch. "Mary's Christmas Offering for Africa".....	5	00	
<i>Moorestown</i> —Trinity.....	13	00	
<i>New Brunswick</i> *—St. John Evan- gelist's, of which from M. Box 14106, \$6.....	26	25	
<i>Princeton</i> —Trinity.....	185	72	
<i>Salem</i> —St. John's.....	45	00	
<i>Somerville</i> —St. John's.....	18	00	
<i>Trenton</i> —St. Michael's.....	90	43	603 75

NEW YORK.

<i>Bedford</i> —St. Matthew's, Woman's Missionary Society, for Japan.....	6	60	
<i>Briar Cliff</i> —All Saints'.....	12	31	
<i>Callicoon</i> —St. James', Centennial offering.....	50		
<i>Castleton</i> —St. Mary's.....	10	00	
<i>Edgewater</i> —St. Paul's Memorial, of which from S. S., for support of a child in Baird Hall, Shanghai, \$40.....	50	75	
<i>Fishkill</i> —Trinity.....	6	00	
<i>Fordham</i> —St. James'.....	37	19	

<i>Garrisons</i> —St. Philip's-in-the- Highland's.....	22	35	
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<i>Greenburgh</i> —Zion, Woman's Mis- sionary Society, for Miss Nelson's salary.....	20	00	
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<i>Highland Falls</i> —Holy Innocents'.....	5	00	
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<i>Matteawan</i> —St. Luke's.....	35	55	
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<i>Monticello</i> —St. John's, Centennial offering.....	1	50	
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<i>Mott Haven</i> —St. Mary's.....	5	75	
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<i>New Brighton</i> —Christ Ch.....	62	06	
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<i>Newburgh</i> —St. George's.....	61	18	
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<i>New York</i> —Annunciation, "A member".....	1	00	
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Ascension, "A member," \$25.00.....	2097	23	
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Atonement.....	100	00	
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Beloved Disciples, M. Box 16569.....	3	00	
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Calvary Free Chapel, Wo- man's Missionary Asso.....	45	25	
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Grace Chapel.....	25	25	
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Holy Communion.....	400	00	
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<i>Harlem</i> —Holy Trinity, of which from S. S., for Miss Baldwin's School, Joppa, \$59.35; Missio- nary Society for "Sarah Doremus" Scholarship, Miss Eddy's School, Japan, \$40.....	170	89	
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St. Clement's.....	78	35	
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St. George's, a lady, thro' Woman's Foreign Com- mittee, for Miss Nelson's salary.....	10	00	
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St. John's School, for "Bp. Auer Memorial" Schol- arship, Hoffman Insti- tute.....	17	50	
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St. Mary's.....	10	00	
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St. Philip's, Woman's Mis- sionary Society, for F. M. F., Insurance of Mr. Bauduy, \$10; through Woman's Auxillary, \$10	20	00	
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St. Thomas', of which, through Woman's Com- mittee on Work for For- eign Missionaries, from Ladies' Missionary So- ciety, for Miss Nelson's salary, \$25; Girls' School, Cape Palmas, \$25.....	404	62	
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St. Timothy's, of which for Shanghai, \$3.....	13	00	
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D. B. Toucey, M. Box, for Mexico.....	1	50	
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A gentleman, at discretion of Mrs. Schereschewsky	5	00	
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<i>Pelhamville</i> —Redeemer, Ladies' Missionary Society, for Miss Nelson's salary....	4	50	
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<i>Poughkeepsie</i> —St. Paul's.....	32	35	
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<i>Red Hook</i> —Christ Ch.....	113	49	
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<i>Eye</i> —Christ Ch., through Wo- man's Missionary Asso- ciation, "A lady," for Duane Hall, China, \$26; Miss Nelson's salary, \$26; Miss Eddy's salary, Japan, \$25; African Mission, \$25; Mexico, \$25.....	125	00	
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<i>Staatburgh</i> —"A Communicant".....	2	50	
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<i>Wappinger's Falls</i> —Zion.....	63	00	
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<i>Yonkers</i> —St. John's, "A mem- ber".....	1	00	
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Mrs. J. H. Clark, through Woman's Auxillary, for Mexican League.....	10	00	4091 17
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* \$7.10, acknowledged in February No. as from *New Brunswick*, should have been acknowledged as from St. John Evangelist's, *New Brunswick*.

NORTH CAROLINA.

<i>Asheville</i> —Trinity, of which for "Jarvis Buxton" Scholarship, Duane Hall, \$10	18 35	
<i>Bertie Co.</i> —Grace	6 00	
<i>Henderson Co.</i> —Calvary Ch. (Mission)	18 24	
<i>Leaksville</i> —Epiphany, thro' Ladies' Aid Society, five M. Boxes	3 38	
<i>Lenoir</i> —St. James'	1 00	
<i>Statesville</i> —Trinity	1 72	
<i>Wilmington</i> —St. James'	5 00	
St. John's	5 00	
St. Mark's	2 50	
St. Paul's	30 62	
Bp. Atkinson	20 00	111 81

NORTHERN NEW JERSEY.

<i>Allendale</i> —Epiphany Chapel	8 79	
<i>Belleville</i> —Christ Ch.	12 71	
<i>Bergen Point</i> —Trinity, Young Ladies' Miss'y Society, for surplice for Bishop Williams, Japan, through Woman's Missionary League, \$25; S. S., for "F. R. Rising" and "Trinity Church" Scholarships, Hoffman Institute, Africa, \$150; M. Box 15640, \$10	185 00	
<i>Dover</i> —St. John's	6 66	
<i>Jersey City</i> —St. Matthew's Free, Mrs. C. G. Craig	2 10	
<i>Morristown</i> —Mrs. M. A. B., from "five members, etc."	25 00	
<i>Orange</i> —Grace, of which for "Grace" Scholarship, Duane Hall, China, from Box 13301, \$20	250 63	
<i>Paterson</i> —Holy Communion	19 25	510 14

OHIO.

<i>Bellevue</i> —Trinity Mission	7 00	
<i>Boardman</i> —St. James'	3 00	
<i>Canton</i> —St. Paul's	4 83	
<i>Cleveland</i> —St. Mark's	6 00	
Trinity	328 57	
<i>Gambier</i> —Ch. of the Holy Spirit, for support of Rev. Yung-Klung, China	150 60	
<i>Monroeville</i> —Zion	3 26	
<i>Norwalk</i> —St. Paul's, of which from Woman's Auxiliary Society, for Widows and Orphans of Foreign Missionaries, \$13.70	63 70	
<i>Painesville</i> —St. James'	5 00	
<i>Toledo</i> —Trinity	70 00	
<i>Wakeman</i> —"J. A. B."	5 00	655 35

PENNSYLVANIA.

<i>Bristol</i> —St. James', \$24.23; S. S., of which for "St. James" Scholarship, Duane Hall, \$40; for "St. James" Scholarship, in Girls' School, Cape Palmas, \$40	104 23	
<i>Conshohocken</i> —Calvary	5 89	
<i>Cheltenham</i> —St. Paul's	80 70	
<i>Doylstown</i> —St. Paul's, \$14.30; "B"	19 30	
\$5	20 00	
<i>Downington</i> —St. James'	33 00	
<i>Media</i> —Christ Ch.	33 00	
<i>Perkiomen</i> —St. James' S. S., three M. Boxes	3 83	
<i>Philadelphia</i> —Advent, Men's Bible Class \$10; "E. N. B.", \$25	35 00	

All Saints' S. S., for "B. A. Latimer" Scholarship, Bp. Boone Mem. School	50 00	
Ascension	20 00	
Christ Ch., for Mexico	12 00	
Christ Ch. Chapel, thro' Woman's For. Com., for F. M. F.	4 00	
Covenant S. S., through Woman's Committee on Work for Foreign Missions, for China	50 00	
Epiphany, for "Newton" Scholarship, Duane Hall	40 00	
Hospital Chapel \$16 34; Bp. Bowman Class, \$10	26 34	
Holy Trinity of which for Mexico, \$160; Bridgman Mem. School, China, \$25; thro' Woman's Com. on For. Missions, for F. M. F., \$3; S. S. Miss'y Soc'y for Miss Baldwin, Joppa, \$100	2936 82	
Incarnation	51 00	
Ch. of the Redeemer, Seaman's Mission, through Woman's Com. on Work for Foreign Missions	35 68	
St. James, thro' Woman's Com. on For. Missions, for F. M. F.	10 00	
St. Luke's \$1122.77; five M. Boxes, \$10.02; S. S., for "Katie Widdis" Sch'p, Cape Palmas Orphan Asylum, \$37.50; thro' Woman's Foreign Com., for F. M. F., \$19	1189 29	
St. Mark's, of which for Dr. Hill's Special Fund, \$100	210 00	
St. Peter's, of which for China, \$5; Greece, \$60; at discretion of Bishop Holly, Haiti, \$100	1025 05	
St. Stephen's	458 73	
St. Timothy's S. S.	3 60	
C. H. Dabney, of which for Mexico, \$50	100 00	
Miss Haven's School, at discretion of Mrs. Scherschewsky	24 00	
"J. C. B.," \$7.50; M. Box 5717, \$2.50	10 00	
"H. J. R."	100 00	
"Mrs. S. R. B.," \$100; "Miss A. B.," \$100, for Osaka, Japan	200 00	
Pennsylvania Branch of Woman's Aux., for F. M. F., thro' Woman's Foreign Committee	20 20	
From a Charity Bank, thro' Bp. Hare	2 50	
<i>Aramingo</i> —St. Paul's, thro' Woman's Com. on F. M., for F. M. F.	1 00	
<i>Eddington</i> —Christ Chapel	7 50	
<i>Germantown</i> —St. Peter's, Mme. Clement's pupils, for "Eleanore Clement" Scholarship in Emma Jones School, thro' Woman's Com. on Foreign Missions	20 00	
"Mrs. E. H. B."	50 00	
<i>West</i> —Holy Comforter	12 91	
St. Andrew's	47 00	
St. Mary's, "Miss H."	2 50	
<i>Radnor</i> —St. David's	19 33	
<i>Rockdale</i> —Calvary S. S., of which from Infant Class, at		

ACKNOWLEDGMENTS.

159

discretion of Miss Fay, \$21.....	29 00	
West Whiteand—St. Paul's S. S.	6 00	7076 40

PITTSBURGH.

Alleghany—Christ Ch.....	32 32	
Builer—St. Peter's, M. Boxes 7612 and 11712, \$7.69; "A friend," \$50.....	57 59	
Franklin—St. John's	10 50	
Pittsburgh—St. Andrew's	404 82	
Calvary	63 68	
St. Peter's.....	85 43	
St. Paul's.....	11 00	
Washington—Trinity.....	21 47	686 71

RHODE ISLAND.

Ashton—St. John's Chapel.....	10 00	
Barrington—"A friend".....	8 00	
Bristol—St. Michael's, "A mem- ber".....	1 00	
East Greenwich—St. Luke's, for Africa.....	3 00	
Providence—Epiphany, "A mem- ber".....	1 00	
Grace.....	229 00	
Warren—St. Mark's.....	30 50	
Warwick Neck—"Mrs. Geo. A. M.," Box 4195.....	7 00	
Westerly—Christ Ch.....	36 51	
Woonsocket—St. James'.....	20 00	346 01

SOUTH CAROLINA.

Adderville—Trinity.....	00	
Barnwell—Holy Apostles.....	1 95	
Charleston—Calvary	5 35	
Grace, \$58.72; M. Box 11483, \$1.60.....	60 22	
Holy Communion.....	11 25	
St. Philip's.....	44 65	
(Cainho)—St. Thomas and St. Denis' Parish, Cain- ho Chapel, \$22.15; five M. Boxes, \$14.27	36 41	
Radcliffboro—St. Paul's, for Afri- ca, \$6.39; China, \$6.39; Japan, \$6.39; Mexico, \$6.39.....	25 56	
Clarendon—St. Mark's.....	2 50	
Charaw—St. David's.....	14 66	
Kaolin.....	50	
Langley.....	3 45	
Sumter—Holy Comforter.....	1 25	
Yorkville—Good Shepherd, "A member".....	1 00	
Anon.....	50	216 25

SOUTHERN OHIO.

Cincinnati—Advent.....	14 93	
Christ Ch., \$484.77; Young Ladies' Bible Class, for Josephine Foster Schol- arship, in Bridgman Mem. School, \$13.75.....	498 52	
Chillicothe—"Miss Annie P. McC."	5 00	
Columbus—St. Paul's.....	33 00	
Trinity.....	54 65	
Delaware—St. Peter's.....	38 24	
Dresden—Zion.....	13 50	
Granville—Mrs. J. L. Bryan, \$3; Mrs. W. H. Ingraham, \$1.	4 00	
Mill Creek—St. Mark's.....	8 66	
Portsmouth—All Saints', of which five cent coll., \$23.....	50 00	
Springfield—Christ Ch., of which S. S., \$12.50.....	35 36	
Worthington—St. John's.....	34 33	
Zanesville—St. James', M. Box 9463.....	2 77	192 36

TENNESSEE.

Bolivar—St. James'.....	11 00	
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Cleveland—St. Luke's.....	6 00	
Memphis—Calvary, W. B. Miller, \$10; M. Boxes, \$9.56....	19 56	36 56

TEXAS.

Galveston—Grace.....	10 00	10 00
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VERMONT.

Bethel—Christ Ch.....	3 00	
East Berkshire—Calvary.....	4 13	
Montgomery—Union Ch	10 15	
Middlebury—St. Stephen's, "A friend".....	25 00	
Rutland—All Saints', "E. S.".....	1 00	
Sheldon—Grace, four M. Boxes, \$5.94.....	6 82	50 10

VIRGINIA.

Albemarle Co.—Buckmountain Ch.	5 62	
Charlottesville—Christ Ch., \$30; S. S., for support of Chinese boy, \$20....	100 00	
Grace Ch., \$3.82; Hope- dale Stamp Soc'y, \$6.18; M. Box 5559, \$2.....	12 00	
University of Va., Mrs. R. J. McBryde.....	5 00	
Alexandria Co.—Alexandria, Christ Ch.....	41 40	
"H. C. B.".....	2 50	
Augusta Co.—Staunton, Trinity..	75 00	
Berkley Co.—Hedgesville, Mount Zion.....	4 00	
Norborne Parish.....	12 25	
Camp Co.—Lynchburgh, St. Paul's	23 29	
Campbell Co.—Good Shepherd....	3 00	
Castle Craig.....	3 00	
Chesterfield Co.—Manchester, Mem- orial Ch.....	4 00	
Clark Co.—Grace, of which for Grace Scholarship in Joppa School, \$9.....	25 36	
Essex Co.—Vauter's and St. Mat- thew's Chs.....	8 67	
Fairfax Co.—Theological Semina- ry Chapel, \$51.80; Mis- sionary Soc'y, for "Theo- logical Scholarship," Hoffman Institute, \$25; for "Theological Schol- arship," Duane Hall, \$20.	96 80	
Fauquier Co.—Warrenton, St. James'.....	11 10	
Whittle Parish, Miss M. C. Peyton, for Cape Pal- mas.....	5 00	
Hallfax Co.—"M. C. H."	1 50	
Hanover Co.—St. Martin's.....	15 00	
Harrison Co.—Clarksburgh, Christ Ch.....	2 00	
Henrico Co.—Richmond, Bishop Whittle.....	20 00	
Grace.....	47 21	
St. Andrew's Mission Chapel, of which from S. S., \$4.20.....	16 50	
St. James', "Mrs. E. F. S.," \$5; "Miss S. L.," \$5....	10 00	
St. Mark's, of which for Scholarship (account of 1875) in Baird Hall, \$5.50	32 87	
James City Co.—Williamsburgh, A member of Bruton Parish, at discretion of Bp. Williams, of Japan.	5 00	
"Friend of the Cause"....	3 00	
Jefferson Co.—Middleway, Grace, \$2.50; four M. Boxes, \$10.10.....	12 60	
St. Andrew's Parish, Zion, quarterly coll., \$94.14; S. S. Christmas off'g, (of		

which "Holy Child" Scholarship, Joppa, \$25) \$29.31; five M. Boxes, \$27; quarterly pay't, H. M. Parker Scholarship, Hankow, \$8.75.....	159 20	
Rev. F. A. Meade.....	5 00	
Kanawha Co.—Kanawha C. H., M. Box of "A. G. D.".....	2 00	
Marion Co.—Christ Ch.....	1 00	
Monroe Co.—Union, All Saints'....	15 00	
New Kent Co.—M. Box 15635.....	1 18	
Norfolk Co.—Norfolk, Christ Ch., "S.".....	5 00	
St. Luke's, \$38.75; M. Box 14252, \$5.50.....	44 25	
Ohio Co.—Wheeling, St. Matthew's.....	51 00	
Orange Co.—Gordonsville, Christ Ch.....	13 80	
Pittsylvania Co.—Pittsylvania C. H., Emmanuel Ch., \$10; S. S., for scholarship in Miss Baldwin's School, Joppa, \$25; M. Boxes, \$16.....	51 00	
Prince William Co.—Gainesville, St. Paul's S. S., M. Box 14012.....	1 63	
"A member of the Ch.".....	1 00	
Richmond Co.—St. John's, \$5; Lunenburg Parish Miss. Society, for "Bishop Johns" Scholarship in Baird Hall, \$23.20.....	28 20	
Rappahannock Valley Convocation, for "Bishop Payne" Sch'p, Hoffman Institute.....	43 05	
Roanoke Co.—Salem Parish.....	17 09	
Rockbridge Co.—Lexington, Grace, \$20; M. Box 5114, \$5....	25 00	
Rockingham Co.—Harrisonburgh, Emmanuel.....	11 14	
Westmoreland Co.—Oak Grove, St. Peter's.....	7 00	
Miscellaneous, "A. G. S.".....	50 00	1136 21

WESTERN MICHIGAN.

Grand Rapids—St. Mark's S. S., for "F. H. Cumming" Schol'ship, Duane Hall.....	35 56	
Grace.....	1 25	
Kalamazoo—St. Luke's, \$55.22; M. Boxes \$6.01.....	61 23	
St. John's.....	9 23	
Ludington—Grace.....	2 21	
Niles—Trinity.....	9 20	
Paw Paw—St. Mark's.....	5 00	123 73

WESTERN NEW YORK.

Allen's Hills—"C. W.".....	4 00	
Brockport—St. Luke's.....	12 50	
Rochester—St. Luke's, of which from Woman's Miss'y Asso'n (at discretion of Bp. Williams, \$5) \$51.75.....	100 00	
Suspension Bridge—DeVeaux College Chapel.....	7 08	123 58

WISCONSIN.

Alderly—M. Box 16045.....	60	
Delevan—Christ Ch.....	14 00	
Evansville—St. John's.....	2 20	
Green Bay—"Mrs. E. T. W.," M. Box.....	2 50	
Madison—M. Box.....	85	
Nashotah—St. Sylvanus'.....	12 72	
Stevens Point—Intercession.....	4 00	
Waupaca—W. C. A.....	1 00	37 87

MONTANA MISSION.

Virginia City—St. Paul's.....	3 65	3 65
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NORTHERN TEXAS MISSION.

Paris—F. W. Bassano.....	5 00	5 00
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WESTERN TEXAS MISSION.

Post Oak Grove—Hallettsville Mission.....	5 00	
San Antonio—St. Mark's Cathedral.....	22 50	
San Marcos—St. Mark's.....	2 60	
Seguin—St. Andrew's.....	4 00	34 10

MISCELLANEOUS.

U. S. Coupons, acct. Bohlen Fund, \$326.78; Keith Fund, \$344.33; Trinity Fund, \$137.73; Preston Divinity Scholarship, at discretion of Miss Fay, \$11.82.....	820 66	
Dividend on thirty-one Shares of U. N. J. R. R. & C. Cos.....	77 50	
Centennial Offerings, proportion for Foreign Missions.....	101 55	
China—Shanghai, Bridgman Memorial School, through Woman's Aux., for Foreign Missions, Centennial offering.....	4 00	
"A Churchwoman," In memory of her Son.....	10 00	
Anon.....	1 00	1014 71

LEGACIES.

New York—Estate of Mrs. P. Bedell, for School at Athens, \$60; School at Joppa, \$60.....	120 00	
Md., Baltimore—Estate of Mrs. M. S. Minor, for support of L. B. Minor, Africa (Interest).....	8 00	128 00
Receipts for the month.....	\$29,868 10	
Amount previously acknowledged...	11,919 82	
		\$41,785 92

DEDUCT contribution of Bp. and Mrs. Bedell for debt of Foreign Committee (acknowledged in February No.), intended for, and since remitted to Centennial Relief Committee.....	250 00	
Total receipts since Oct. 1, 1876.....	\$41,535 92	

ANALYSIS OF RECEIPTS.

For Mexican Church (specials).....	\$3,120 14	
"Other "Specials".....	487 35	
"Work of the Foreign Committee (of which from Legacies, \$828).....	37,928 43	
Total.....	\$41,535 92	

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

MARCH, 1877.

A PLEA FOR OLD MASTER.

WE have alluded in these pages before, to the intimate relations existing in the past, between the old planter and his slave, and the strong affection still often manifested from one to the other. It was natural that such a condition should exist—that those who had passed life side by side should have a strong attachment for each other. Capital is not *necessarily* estranged from labor, or the employer from the employé. We find it so in other countries besides our own. There are no firmer friendships on earth than those so often formed in Europe between the master and the man. And why should it be otherwise under our still sunnier skies, human nature being the same? This is a question we may well ponder in these times, when charity and good will are so largely at a discount. Civil commotion may interfere temporarily with this feeling, but only for a time. Offences and mistakes are readily forgiven among old acquaintances, where love is at the bottom, and in due time the better nature must assert itself.

For the existence of slavery in this country surely no one class or section can be held responsible above another. It was a national sin, consented to by our Colonial ancestors, recognized at length in our Constitution, and upheld by the law of the land. Like a spurious banknote or forged bill of exchange, the last holder was the greatest loser, and had the lion's share in the opprobrium. We are not disposed, at this late day, to defend the Institution, or lament at its departure. It had its day of fictitious prosperity, and in its latter existence lingered a burden to the commonwealth and a great and patent wrong to two races. In what that wrong consisted needs no comment here. The argument against it is worn threadbare as regards the wrongs of the slave; while the wrong to the Anglo-Saxon, and the depressing influence of so abnormal a system, on everything that could give success to the individual, and prosperity to the country, are less frequently considered. In the olden time the pleasures of the old home on the plantation were often sung by poets and narrated by writers: giving in their true colors the better side of human nature as alike exhibited in the master and the slave. These scenes still linger in the mind of many who witnessed them; and although while none think of the restoration of the unnatural system, Christian philanthropists earnestly desire a resume of the kindly relations once in existence between the races, and which, if not incompatible with slavery, are surely in accord with the spirit of freedom.

We allude to all this in these pages because, after a careful survey of the whole question through several years, and with unusual opportunities for observation, we believe Old Master to be an essential element in everything like real progress or permanent success in the Christian elevation of the Colored People of the South.

Long before emancipation was seriously thought of by the masses, Bishops and Clergy, with many of the influential of the laity of the South, solemnly considered their Christian duty to the bondmen and their families, for whose spiritual welfare they felt they were in no small degree responsible. Chapels were erected, and special ministrations held on many a plantation, and much real good was accomplished. It was also long foreseen, by every sagacious and intelligent man, that the time must come when the servant should be free. None favored these efforts for the Christianization of the Colored People more than the Clergy and laity of our own Church. Nevertheless, it is easy to see that even the best intentions of these, labored under a terrible disadvantage. The African had intelligence enough to see that the system under which he lived was unnatural and founded in wrong. Hence the best instruction could only accomplish half its work. His piety was therefore "*sui generis*." It is not wonderful that his theology was a little oblique. Emotion was its prominent feature; ignorance only increased it. It is also not surprising that his ideas of the rights of property were of a mixed character. He felt that the Estate on which he was reared and on which he labored, was held by a sort of joint proprietorship, he being only second to Old Master. It was *expected* he should *take*, and he often lived fully up to the expectation. And when he came to bitter grief, in view of the very liberal dividends he sometimes apportioned himself, he frequently had no firmer friend for the mitigation of his punishment than the proprietor himself. We don't say that this was invariably so. There was the exceptional Master; the Jewish and the Gentile Master; and last the hard man who made merchandise of his fellow being. We, therefore, don't deny the statements sometimes so industriously put forth, of severity and harshness. The earth has been filled with violence from the creation. But we think it time to consider the more kindly relations, and to look on the men who struggled with that system in the more genial phases of their character. The quiet Christian gentleman of the South was never a myth, or the good he did, in his quiet, secluded way in the neighborhood. It told upon the community, and he and his life entered largely into the make-up of American character.

The time has at length come when the kindly relations of the employer and employed are to be resumed. We are all tired of debate and contention. And after all these sad and weary years which have sent so many of our good old men, of every section, broken hearted to their graves, we are anxious simply to strengthen the things that remain—to couple on our work of to-day with that which was so well begun in the period alluded to, and to carry it forward to its relative completion. The Freedman, too, is awaking to the double fact that he has friends all over the country, who will yet vie with each other in efforts for his further civilization and progress.

But we have said that the old system was a wrong to the *two* races of the South, instead of to one only. It most assuredly was. By degrading labor it rendered it a mere badge of a class. It cut off from all industrial pursuits the planter's son, should the constantly diminishing capital render effort necessary for a subsistence; while it was at the same time, as the sword of Damocles, ever suspended above his father's head, sure of an ultimate descent at some indefinite period of the future. It was still further a wrong and an injury to the intermediate and more numerous class of white persons living in its midst—the intelligent man

of small capital with a growing family. The very mechanical trades were virtually closed to *him*, being largely absorbed by the slave. If he engaged in them, he must labor side by side and compete with the black man, and wait indefinitely for his compensation, while the wealthy planter—who owned both shop and artisan, could well afford to wait. The condition of this portion of the population was often sad indeed. What could *THEY* do with *their* sons? Alternating between hope and fear, they at length found relief and hope only in the extreme remedy of emigration. Their idleness was, in a certain sense, enforced. Possessed of all the natural energy of the American character, there was little of a remunerative nature they could do, and every effort made was attended invariably with more or less supposed sacrifice of that social status which, whether real or imagined, is alike the right and inheritance of every upright man. No wonder they were restless. They knew no other system; had never witnessed any other. But *their* day also is dawning at last. Their privation and suffering will not be in vain; and we accordingly believe in the South, in the very face of its alleged destitution, as we never did before. We believe in the future of the old planter; in that of the man of moderate means; and not least, in that of the former slave, in whom our confidence is continually on the increase. And we hold up to the sympathy of their distant brethren here among us, the remembrance of these trusty and truly Christian men and women who are now in adversity; whose history we have known for more than thirty years. On the other hand, we should feel we had lived to some purpose if we could only convey to life-long Southern friends, in anything like its reality and fulness the Christian sympathy which pulsates in so many Northern hearts, towards all the followers of CHRIST, who suffer loss or sickness or destitution, and for whom prayers often go out that we, of this Church, may all be one in heart and mind, and show forth His praise, not only with our lips but also in our lives.

And yet, after the above statement of facts, we fancy we hear some otherwise practical, though untravelled, person ask, "If this be so, how is it we read and hear of so much violence and wrong?" We think the following simple explanation will meet the case, and is well worth remembering as an illustration. A few Sundays ago as two of our Clergy were returning in company to their homes from a morning Service, they were retarded in their progress by the multitudes of worshippers poured forth by the respective churches. The remark was elicited, "What a number of respectable and cultivated people this city of New York possesses." It was followed by the reply, "What a large number of really Christian people there are here, whose silent deeds of charity accomplish so much for the mitigation of human misery." Now all this we know to be true; and yet, on the very following morning, our city papers abounded with incidents of intemperance and violence and crime, perpetrated on that very day and ensuing night, well calculated to lead the distant stranger to believe, that all was evil in our great commercial metropolis. All our good people here could not keep in subjection the evil passions of a few vicious and violent men. So also of other sections we may say the same: "*Ab uno, disce omnes.*" We hear of the violence only, while the people whose good deeds we have enumerated, have comparatively few heralds. With the foregoing kind word for Old Master, we would also endeavor to do justice to his counterpart, and add, in our next number, a special plea for his man.

W. E. WEBB.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for January, 1871.

MAINE.			<i>Philadelphia</i> —St. Mark's Ch.....	90 28	
<i>Portland</i> —St. Luke's Cathedral..	13 25	13 25	A friend.....	20 00	
VERMONT.			H. I. R.....	25 00	
<i>Wallingford</i> —J. C. B.....	5 00		Dividend on 42 shares of		
<i>Rutland</i> —All Saints' S. S.....	1 00	6 00	the United N. J. R. R. &		
			Oanal Co., through E. B.		
			& Co.....	105 00	289 68
RHODE ISLAND.			PITTSBURGH.		
<i>Warren</i> —St. Mark's Ch.....	15 00		<i>Pittsburgh</i> —Calvary Ch.....	10 00	
<i>Newport</i> —Trinity Ch.....	28 00		St. Peter's Ch.....	19 00	
<i>Barrington</i> —A friend.....	5 00	48 00	<i>Johnstown</i> —St. Mark's Mission...	3 45	82 45
MASSACHUSETTS.			CENTRAL PENNSYLVANIA.		
<i>Andover</i> —Christ Ch.....	17 43		<i>Lancaster</i> —H. K. B.....	1 00	
<i>Lowell</i> —St. Anne's Ch.....	10 60		<i>Carbondale</i> —Trinity Ch.....	22 16	
<i>Wrentham</i> —(Invalid).....	2 00		<i>Towanda</i> —Christ Church.....	2 50	
<i>Greenfield</i> —St. James' Ch.....	5 00		<i>Harrisburgh</i> —St. Stephen's, Mrs.		
<i>Lee</i> —St. George's Ch.....	3 65		M. B. W.....	2 00	27 68
<i>Quincy</i> —Christ Ch.....	12 75	50 83	MARYLAND.		
CONNECTICUT.			<i>Harford Co.</i> —Churchville.....	1 35	
<i>New Milford</i> —C. E. W.....	25 00		<i>D. C., Washington</i> —Epiphany....	79 52	80 87
<i>Stamford</i> —St. John's Ch.....	69 07		EASTON.		
<i>Litchfield</i> —St. Michael's Ch.....	10 00		<i>North East</i> —St. Mary Anne Parish	1 00	1 00
<i>Brantford</i> —Trinity Ch.....	10 00		VIRGINIA.		
<i>Bridgeport</i> —Mrs. M. L. L.....	5 00	119 07	<i>Norfolk</i> —St. Luke's Ch., a mem-		
NEW YORK.			ber for Rev. G. B. Cooke	5 00	5 00
<i>New York</i> —L. B.....	2 00		NORTH CAROLINA.		
Ch. of Holy Apostles, from			<i>Wilmington</i> —St. Mark's Ch.....	5 00	5 00
Woman's Miss'y Asso'n.	64 31		KENTUCKY.		
M. A. H.....	10 00		<i>Lexington</i> —Mrs. L. R. R.....	5 00	5 00
Ch. of Holy Communion..	250 00		SOUTHERN OHIO.		
<i>Newburgh</i> —St. George's Ch.....	52 00		<i>Worthington</i> —St. John's Ch.....	8 50	8 50
<i>Monticello</i> —St. John's Ch. (Cen-			ILLINOIS.		
tenial off'g).....	1 50		<i>Rockfort</i> —Emmanuel Ch.....	5 28	
<i>Calicoon</i> —St. James' Ch.....	50	370 31	<i>Chicago</i> —Mrs. M. S. Marsh.....	5 00	
NEW JERSEY.			<i>Freeport</i> —Zion Ch.....	2 50	12 78
<i>Elizabeth</i> —Christ Ch.....	33 65		INDIANA.		
St. John's Ch.....	5 00		<i>Richmond</i> —St. Paul's Ch., Mrs. F.	2 50	2 50
<i>Trenton</i> —Trinity Ch.....	26 31	64 96	MICHIGAN.		
NORTHERN NEW JERSEY.			<i>Houghton</i> —Trinity Ch.....	3 50	
<i>Passaic</i> —St. John's Ch.....	2 50		<i>Detroit</i> —St. John's Ch.....	61 36	64 86
<i>Bergen Point</i> —Trinity Ch., thro'			FOND DU LAC.		
Woman's Miss'y League			<i>Berlin</i> —Trinity Ch. Mrs. S.....	2 69	2 69
of N. N. Jersey.....	40 00	42 50	WISCONSIN.		
ALBANY.			<i>Mineral Point</i> —Trinity Ch.....	5 75	
<i>Ogdensburg</i> —St. John's Ch.....	17 00		<i>Nashotah</i> —St. Sylvanus Parish...	7 00	
<i>Potsdam</i> —Trinity Ch.....	13 64		Through Rev. Dr. Cole, a		
<i>Glenns Falls</i> —Ch. of the Messiah.	5 19		friend in Mississippi....	1 00	13 75
<i>Plattsburgh</i> —Trinity Ch.....	3 75		KANSAS.		
<i>Morris</i> —Zion Ch.....	5 00		<i>Marshall Co. Mission</i>	3 00	3 00
<i>Warrensburgh</i> —Ch. of Holy Cross.	2 00	46 48	MISCELLANEOUS.		
CENTRAL NEW YORK.			Centennial Offerings.....	100 55	100 55
<i>Binghamton</i> —D.....	1 00				
<i>New Berlin</i> —St. Andrew's.....	28 40				
<i>Oncida</i> —A Daughter of the Ch...	1 00	30 40			
LONG ISLAND.					
<i>Manhasset</i> —Christ Ch.....	11 00				
<i>Brooklyn Heights</i> —Grace Ch. (of					
which \$100 special)....	1150 00	1161 00			
WESTERN NEW YORK.					
<i>Allens Hill</i> —C. W.....	3 00	3 00			
PENNSYLVANIA.					
<i>Montgomery Co.</i> —Ch. of Redeemer	20 00				
<i>Selins Grove</i> —M. R. S.....	3 45				
<i>Holmesburgh</i> —Emmanuel Ch.....	6 00				

Amount previously acknowledged.... \$2,586 09
 Total..... \$4,852 31

SPIRIT OF MISSIONS.

WOMAN'S WORK.

*Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, Secretary Woman's Auxiliary,
21 Bible House, New York City.*

EXTRACT FROM LETTER FROM MISS FAY.

THE CHINESE TEACHERS IN DUANE HALL.

SHANGHAI, Sept. 11, 1876.

IN the meantime I am sure you will be glad to know that I have "inherited my very wishes," what I have been sighing for and praying for, the last ten years—*i. e.*, a schoolhouse big enough to hold forty or fifty boys! Teaching is my life and my delight. I like large classes and the teaching of big boys and men! I always find them so studious and so anxious to learn, and they take such an interest in their studies; as one of my Divinity students said the other day, he did not know that the Bible was such a beautiful Book till he studied it with Fe-ku-niang, my name in Chinese.

The only shadow on my path now is my still frail health. I am not able to do a tenth part of what I should so gladly do if I were well and strong again. Yet I have a very efficient corps of teachers in the six young men who have been admitted Candidates for Holy Orders, and who are still in charge of my schools and delight to do my will. They are such a comfort to me. The eldest is twenty-five years old and has been thirteen years under my charge. He is the head master of my Boys' Boarding-school, and has been for nearly two years. I have just increased the school to thirty, appointing another of the Candidates to assist him. He is nearly five years younger, but is quite a *marvel* of piety and learning. I have also nominated him, and with the consent of Dr. Nelson he is appointed to fill the "Preston Divinity Scholarship," the only *Divinity* scholarship we have in the Mission. He is the youngest and most learned and humble of them all, and was supported for a number of years by the late Mrs. Dr. Preston, of Pittsburgh, who gave me the money to found a *Divinity Scholarship*, which is to be perpetual in the Mission, though tenable only for three years by any one Divinity student.

No. 3 is a protégé of Bishop Williams', whose scholarship he filled for seven or eight years. The Bishop thinks he is the most promising *Chinese* he has ever known.

No. 4 is one of my special pets. He was given to me about twelve years ago, by his mother, on her death bed, who told me she should die happy if I would only promise to take care of her only son, who was then a lad of nine years. This was in 1864, and he has been in my school ever since. When I was in America, in 1870 and 1871, Bishop Williams had charge of him, and I found him greatly improved on my return. No's. 5 and 6 also have a history, but I fear you are already fatigued.

I am ever faithfully and affectionately yours,

L. MARY FAY.

EXTRACT FROM LETTER FROM MISS HARRIS.

Oct. 13, 1876.

I HAVE been nearly seven months in Shanghai, and begin to feel almost an old settler. I am fairly shaken down into my new home, and at work in a small way, more of my time being devoted to study than anything else as yet; but I look in on three schools every week, and devote a couple of afternoons to going with Miss Fay's Bible reader, Dzû-nie, among the women. I find this the pleasantest part of my work, for I understand so little of the language as yet, that "hearing the boys recite" is still a matter of listening to unintelligible sounds. But with the Bible reading I can watch the countenances of the women, and my teacher, Miss Wong (Pastor Wong's daughter), who has thus far accompanied us on all our excursions, explains to me what is said, both by the teacher and listener, so that I really can take some part in the proceedings.

The women appear quite glad to see us, and always invite us to come again. To-day I chanced to look at a woman who sat behind me, and I saw the tears streaming down her face. My teacher told me she had a great deal of trouble, and both she and Dzû-nie made a special point of trying to comfort her. She listened very attentively, and said the words were good, but as we left, I saw her still wiping the tears away.

There was a fire in the native city of Shanghai, a few nights since, and among other buildings a heathen temple with all its idols was burned. I noticed Dzû-nie improved the opportunity to show the women the impotence of their idols, which could not, as she said, save themselves from burning. I was quite pleased at the circumstance, as she is new to the work, and I thought it showed the fact that she knows how to make the most of every-day occurrences to drive home her arguments.

I wish I had time to tell you of the amusing incidents connected with

our visits, for they are many, the personal remarks made about the foreigner, and the odd questions ; but I have been so interrupted this evening, that I must hurry my letter to a close, or it will be too late for the mail.

Yours very sincerely,

HENRIETTA F. HARRIS.

LETTER FROM MISS MARY C. NELSON.

THE following letters from Miss Nelson give an account of the opening of her boarding-school for Chinese girls. This school will be increased as scholarships of \$40.00 a year are provided for it.

OPENING OF THE EMMA JONES BOARDING SCHOOL.

SHANGHAI, CHINA, *November 14, 1876.*

MY DEAR MISS EMERY : Your letter, asking me to write to you fully, came by our last American mail, which arrived the 4th of this month. I have only deferred writing before, because I had nothing of very much interest to say, but now I think I have news which will gladden the hearts of all who take an interest in the "Emma Jones" Boarding School for Chinese Girls, so called for our old friend and Missionary, Miss Emma Jones, now in America.

In the summer, some of the officers from one of our United States men-of-war, together with their Captain, made me a contribution of \$150, they having taken a great interest in our Mission work, and wishing to show their appreciation of it. Then others of my friends added their quota to the sum named, and thus enabled me to take the first steps towards preparing my schoolhouse for the reception of scholars.

The house I selected, by the advice of my father and mother, is in the same compound with our own house, and that of the church. It has three rooms upstairs, which, of course, will be occupied as bedrooms. Then downstairs there are also three rooms, used as dining-room, work-room and parlor. From the dining-room you go down a step into a little passage-way which leads into the kitchen. The house was not large enough for a schoolroom, but among our back buildings was a nice large room, which, when repaired and fitted up, suited the purpose exactly. So, to remove the difficulty of the scholars having to pass out-doors into the schoolroom, in all kinds of weather, we had a covered way built to protect them. The Chinese are delighted with all the arrangements.

I said the house was in the same compound with our own dwelling-house. It *was* so, and is so now, to all intents and purposes, but I have had a laurel hedge planted, to mark the limits of the school grounds, and have a nice little gate at one end of the hedge.

This morning, I opened school with three scholars. One of them has been with me for two months, and is the adopted child of our nurse, who has been in our family for seven years. Her name is Keung Sin', which means "elegant gold." She is very clever, and has been through several of the books of what the Chinese call the "girls' classics." She had never heard of God until she came here, and I immediately gave her the New Testament to read. It was curious to notice the effect it had on her. As she read, she would look up and say, "How pretty all this is ! I never read such pretty stories before !"

She seemed to take special interest in my little sister Rosebud, who for the past three months has been on crutches, but suddenly, the other day, began to walk again, much to the surprise of all who knew her. When little Keung Sin' saw Rosebud using both feet again, she said "Well ! the God that can make Rosebud walk, is the God I want to worship."

The next scholar that came in was the daughter of a native policeman, who has become a member of our Church. Her name is Kian-Tsu. She was baptized last Sunday, I standing sponsor for her. She is a nice little thing, eight years old. Number three is the daughter of the woman who does the cooking, etc., and her name is Tsae-Ngoo. Her mother is a widow, her husband having died in our Mission Hospital, some few months ago.

This is only the beginning, and may seem small, but one must not despise the day of small things.

Next mail you shall hear from me again in regard to the progress of the school ; till then believe me to be,

Your sincere friend,

MARY C. NELSON.

SECOND LETTER FROM MISS NELSON.

SHANGHAI, CHINA, *December 13, 1876.*

MY DEAR MISS EMERY : By our last American mail, homeward bound, I wrote you of the opening of the "Emma Jones" Boarding School, with three scholars. I now have three more added to my list, making six in number. Five of these are boarders, while the sixth is a day scholar, the daughter of our sexton, who lives on our premises. The matron of the school, Ting Yuen by name, is one of Miss Emma Jones' old pupils. She was married, but her husband took a second wife, and threw her off. Her life, in consequence, was not at all happy, and she was delighted at the idea of being matron of the school. Her training with Miss Jones has made her very capable and fit for the position. Our last mail from home arrived last Friday, bringing a letter from Dr. Denison, authorizing the opening of the school the 1st of January, 1877.* But as the school is

* By special provision, as shown in former letter.

opened, all that is now needed is the funds to carry it on. It depends entirely on the Church at home for its support and enlargement. I trust before long to have the means to take as many scholars as there is room for.

Christmas is almost here. We want to try to have a tree for the children, though of course it will be on a small scale, and we hope that the ship, with the box of patchwork and little workbags for the children, will get here before Christmas, as they would add very much to the tree.

I wish so much I could take you through the school, as I know you would like to see it. The children study from 9 to 3—and as I write, the matron has just rung the three o'clock bell. During this time they have an hour's intermission for dinner. At a quarter past three they begin to sew, and sew until 4.30, and then it is nearly dark, these winter evenings. At 5.30, the Rev. Mr. Yen comes and has evening prayers, and at 6.30 they have supper. I forgot to say that in the morning, before school, my father has prayers, at which time all our servants are required to be present.

To-morrow afternoon I go with the Rev. Mr. Wong to see two girls I want to engage as Bible-readers. Then twice a week I will go out with them, and once a week will have a woman's Bible-class or prayer-meeting in the school.

A week ago, I went with my father, the Rev. Mr. Wong and Mr. Hoong Neok, with their respective families, Miss Harris, Rev. Mr. Yen, and several other Chinese, to San-Ting-Kur. We went on the railroad, about ten miles, and then took a boat the rest of the way. Arrived there, we first had a lunch at the house of one of the native Christians—a somewhat odd mixture of Chinese and Foreign food, and then went on to the chapel, where father baptized twelve persons.

Believe me always to be, yours lovingly,

MARY C. NELSON.

LETTER FROM DZŪ-NIE, MISS FAY'S BIBLE READER.

THE following very interesting letter was received a short time since. Miss Fay writes of it: "The enclosed letter, though very imperfectly written, tells its own tale of real sorrow. It was written, as you will see, by one of Miss Jones' old pupils, now my Bible reader, who seems hardly yet recovered from the sad scenes she has passed through."

SHANGHAI, CHINA, Nov. 14, 1876.

To all Mission Societies, Christian Churches, and Ladies in America:

DEAR BENEVOLENT FRIENDS IN OUR LORD JESUS CHRIST: As I am personally unknown to you all, I suppose I ought to commence my letter

by let you know first something of myself, before I enter into other subjects. Thank God, and my warmest gratitude to you all. For I was an old pupil of Miss Jones' female boarding school formerly. Six happy girlhood's years I passed there under the kind protection of my foreign Instructresses. It was this place where I first learned to know the LORD and all useful education, which many other Chinese have never yet understand. We had forty scholars, with three English Superintendents, besides our native Teachers. They all took great care to our learning, food, clothing ; nurses us when we were sick, and supplied us everything for our comfort. Bishop Boone performed every day our Evening Prayer, our Minister Rev. Mr. Syle came to our every Morning Prayer, and he taught us our sweet song of Praise in music.

Our School, together with the other Lady Fay's first Boys' boarding school, was a couple of the most splendid, populous place of charitable education, that we had ever seen in Shanghai. Afterwards our first Teacher Miss E. Jones returned to her native place. Miss Conover who is now Mrs. Thomson went home also. Miss C. Jones became our only Superintendent. This last lady labour to the end of her life, and died most lamentably under the dreadful Chinese small-pox, which first came upon some of the girls, and at last infected a great many of us.

Now I beg all of you my dear friends, permit me to remind in your presence on this sheet of paper this truly painful event, in grateful and afflicted memory of my beloved Sainted Teacher in Heaven. Just at the time of our misfortune, Bishop Boone and nearly every one in the Mission was absent in America. Poor Miss C. Jones had scarce any one where she might ask counsel or assistance. The contagious disease of the small-pox struck her with immense terror. One of the unhappy evening at our usual Prayers, she with tearful eyes reproved us for our disobedience to her constant warning of never to go near any one that has got the disease. Our poor Teacher complained that one of us must have brought in the sickness from some outside people. She also told us how with difficulty she tried to secure our school from breaking up as it has been long dreaded of. Here her voice choked, tears overflowed on her face, and instead of perform her long usual evening Prayer with us, she in the midst of her heavy affliction only succeed in sobbed out some words like these.

"Gracious LORD, in Thy judgment, remember mercy. Forgive our sins and destroy us not."

After her short prayer she addressed us in these words :

"Now my beloved pupils, Obey this time your unhappy Teacher's command, if you all love me as sincerely as I loved you. You have seen now some of your young friends taken away from you, as I am afraid the disease is still very infectious, I think I am obliged to send the sick girls that remain to their home till they get well. The rest of the sick girls

that have no friends or relations to go with, I shall carry them to my own apartment and take care of them myself with the help of the elder girls that had been once passed over the disease of small-pox. All the rest, I charge you never to go near your friends room until I give my leave."

Such was our precious Teacher's wondrous love and care for us, that she even forgot her own safety, and gave away her life in a foreign land for us unworthy foreign children. During her illness she often cried to God to spare her life for the sake of keeping on our school. She also informed us of her large apprehension that the school would probably not stand after her death.* The last day of her departure she repeated again and again to us the following lamentable words, "O poor girls, what will become of you when I die! I will leave the world content and happy if any friends will be so kind as to promise me fervently the safety of my school."

Really affectionate Miss C. Jones, this same thought and feeling of sympathy toward us occupied her deeply afflicted mind till the last moment of her breath.

True to our dear Teacher's apprehension, the School was immediately breaked up after her death. Most awful separation, I shall forever regret the whole days of my life. Though I dare not to say anything about it in particular, but surely its sudden unfinished end, nearly clouded all sunshine and hope on our many Teacher's labor, and brought a deep affliction on us all. For we at our tender age lost our protector, being unable to exercise judgment on ourself, the same like a flock of young lamb scattered abroad, and was devoured by some wild beasts, I mean unkind friends or Idolatrous relations. Thank God. For I was one of the lost, but is now found by the Almighty and His faithful servants. Rev. Mr. Syle, though he is not here now with us, yet by the kindness and tender regard he showed towards me, in my heavy affliction while he was here, and the Evangelical Note he wrote in exhortation to me, has greatly relieved and guided me to remember my REDEEMER and SAVIOUR JESUS CHRIST. My special thank and gratitude to Lady Fay, because by her kind persuasion and assistance, I am restored both my body and soul to my Great Maker, and am baptized last week with several others. By the help of Lady Fay I succeed in persuade my cousin, she also became converted, and took the Baptism with me.

Lady Fay moreover has appointed me as her Bible Reader in going out with Miss Harris to preach to all countrywomen near about, and have began since last month. The first time I taught to some women at a place name Tsū-kā zūk, on the 5th Chapter of the Gospel St. Matthew, of CHRIST own Sermon in the mount. As I thought these blessed words is

* Died November 24, 1863.

just profitable as well as suit them. I read the whole Chapter, then afterwards conversing with them for some time in my own words, about our SAVIOUR and all His goodness. Though there were not present the same great multitude, as when our LORD Himself taught on the Mount, but we certainly had a very attentive audience crowded enough. Thus I went on for the last few weeks in company with Miss Harris. Rev. Mr. Wong' pious Daughter Soo-ngoo' also joint us with gladness.

One thing I wish you all my dear friends would understand. My hearers in this place are all unlearned perfectly ignorant women. So I am obliged to preach to them in the plainest style possible, also in a way and manner according to my knowledge of their different disposition and taste, and to lead them softly little by little to the great important Point. I used the same method as our Teachers or parents taught us our Alphabet when we were young, by showing us first some fancy colored pictures, and read to us some pretty little story from our book, suit to our youthful intellect, that we may be induced to love our book and feel glad to learn ourself. I do believe I did succeed in making the most of my pupils pleased with my way of teaching them, because they all manifest their willingness to hear and declared me to be the best eloquent Preacher. But in truth I only think me and my pupils are just well fit for each other. For certainly I cannot instruct people of a superior degree. May the LORD have mercy upon me and my country fellows. Help and bless me in all my work, that I, though the meanest of His servants, may also permit to reap a few crops of Heavenly fruit to His Glory.

My best thanks and gratitude to all dear Christian friends in America for all the benevolent acts you performed toward us in our country. The LORD grant you a hundred fold reward for all the good you did for His Name's Sake. Especial thank and love to my old Teacher Miss E. Jones. I wish this Letter could also be send to her, for I am sure she will be exceedingly glad to see the handwriting from her own pupil. May Peace and happiness added to her old age from Above.

God bless and protect you all. Amen.

This is the sincere Prayer of Your unworthy friend, Miss E. Jones
Old Pupil And Lady Fay's Bible reader,

DZU-NIE.

Excuse all rough impolite words that I may have used in my Letter. For it is now thirteen years since I was oblige to put away entirely my English Education, and have nearly forgotten them. I hope you will be able to understand from my scribble all what I mean.

From Your much Obliged Friend.